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The stone which the builders refused is become the headstone of the corner. This is the Lord's doing: it is marvelous in our eyes!—*Psalm 118. 22, 23.*

RELIGIOUS THOUGHT AND ACTIVITY.

Efficiency.

For the past two or three years we have made our February issue an "Efficiency and Equipment" number, but like all things human the slogan of efficiency has about run its course, although of course the thing itself is increasingly necessary. As a catchword "efficiency" has reached the stage of derision and cynicism, as when one remarks that it is good enough for "fish," or when another defines it as the art of spending nine-tenths of one's time in making out reports that somebody thinks he is going to read, but never does.

An anecdote is given in an exchange by a writer who went to see Dr. Joseph Parker of London one Thursday afternoon, after his famous midday address. There was a certain brightness about Dr. Parker that day, and he said:

"I had a good subject today."

The subject was, "God and the Experts," and the text was, "The stone which the builders refused is become the headstone of the corner." He went on in his usual brilliant way, laying stress on the word "builders":

"'The stone which the builders refused.' But surely the builders could not be wrong? They were experts. We pay for an expert in our age; for we have high prices to pay for the most elaborate ignorance. They knew exactly what stone to choose and what stone not to choose, and they reported upon the case, and upon their report the stone was cast away with a spitting of contempt upon it. Does God delight to baffle the malevolent ingenuity of man?"

A commission of the Evangelical Church is investigating the question of establishing a community church in the city of New York.

The Protestant Episcopal Church proposed to mark its centennial year of missions by enrolling a hundred new missionaries between Easter 1921 and Easter 1922. Actually **123 new missionaries** were enrolled, many of whom are already on the field at home or abroad.

Very few changes in the personnel of **army chaplains** occurred during the past year. There were no new appointments. Two retired for age, two resigned, and six retired on account of physical disability incident to the service. The present strength of the corps is:

Colonels	1
Lieutenant colonels	11
Majors	3
Captains	50
First lieutenants	110
Total	175

With its next convention the Religious Education Association will complete twenty years of service. The twentieth annual meeting will be held in Cleveland, April 11-14, and the program will center about the discussion of **"The New Day in Religious Education."**

In preparation for the series of conferences at this annual meeting noted experts are preparing studies on the contributions of modern science to religious education,

and on the possible steps of improvement. Every conference session will be devoted wholly to discussion, all papers being printed in advance.

Statistics from the Census Bureau have revealed some rather alarming facts regarding **youthful marriages in the United States.** According to these statistics 1600 boys and 14,834 girls, fifteen years of age, entered into the matrimonial relation during the year 1920. The census reports also state that 82 boys and 499 girls, of the age of fifteen, were either divorced or widowed. The number of youthful marriages is increasing from year to year.

Here then is another problem which confronts the church and all organized forces which are aiming to establish a better social order. Religious leaders and social reformers have been pondering considerably upon these facts.

The final revision of the first of the **American Indian Series of Sunday school lessons** has been released by Professor Ira M. Price, secretary of the International Sunday School Lesson Committee. "The Travels of St. Paul" is the title of these thirty lessons comprising a one-year Intermediate-Senior Course for Indian boys and girls fourteen to eighteen years of age, adapted from the International Graded Sunday School lessons and other available material.

The general aim of the lessons is to lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service by presenting the ideals of heroic living, as exemplified by a great Christian leader.

Chicago Presbytery by a unanimous vote has adopted the report of its committee on evangelism, which provides for a **presbyterial campaign of evangelism** during the year 1923-1924. The campaign will be conducted along the lines laid down by General Assembly's permanent committee on evangelism, and will commence, it is expected, next September.

It is estimated that the campaign will cost presbytery about $30,000, and plans have been made to raise this amount among the churches. It is proposed to have three evangelists spend eight months among a group of churches that may especially need that sort of help. The meetings will continue two weeks in each church. A second group of churches will be served by ministers of presbytery, and a third group will be chosen for simultaneous meetings to be held probably in February and to be served by visiting ministers.

The Publication Office of Hampton Institute has been receiving a number of requests for material to use in mission study classes that are studying **conditions among the colored people.** Some of this material is referred to in "The Trend of the Races," by Dr. Haynes, which is very generally used in these classes. The list is as follows:

True Religion in Negro Hymns	$.10
Education for Life (Educational Ideals of General Armstrong)	.10
Fifty-Six Years of Negro Progress	.10
Building a Rural Civilization	.10
Inter-racial Coöperation in Georgia	.10
Contemporary Poetry of the Negro	.10
Lynching	Free
Race Riots	Free
Set of Hampton Pictures (27)	.25
Negro Farmers of Virginia	Free

The program of activities proposed at the Philadelphia convention for the World's Woman's Christian Temperance Union during the next three years includes articles on coöperation, membership, citizenship, purity, and peace, along with these two articles:

First—The permanent abolition of alcoholic customs and the liquor trade in every country must be built upon the solid foundation of total abstinence. To promote this we shall endeavor to secure the teaching of scientific temperance in the schools of all lands; shall urge pledge-signing among all classes of society, and encourage the compilation and study of the scientific facts that relate to the welfare of the race.

Second—The World's Woman's Christian Temperance Union will endeavor to secure in every country the passage of laws seeking the annihilation of the trade in beverage alcohol.

An interesting report of effort for the **uplift of Negroes in Delaware** was given by Dr. Joseph H. Odell, director of Service Citizens of Delaware, in an address on

"Equal Educational Opportunities for Negroes."

"Pierre S. duPont and I visited Negro schools in Delaware week after week in 1919. We found the Negro schools in deplorable condition. A photograph was made of every Negro school, and every Negro school was carefully measured. We secured a complete picture of the Delaware school system for Negroes. We found that not a single Negro schoolhouse was worth saving. The Negro schoolhouses were insanitary, foul, and inadequate. . . . . During the past eighteen months Delaware has built fifty-one Negro schools with ninety-three rooms. There has already been completed $706,000 worth of Negro schools. Under contract now there are Negro schools which will cost $215,000 in addition. There are still nine Negro schools to be built."

"The murder record of 1921 is the most appalling in the history of the twenty-eight cities for which the data at the present time are available."

With this statement Dr. Frederick L. Hoffman, consulting statistician of the Prudential Insurance Company of America, begins an extraordinary article published by "The Spectator," an insurance journal.

In 1921, in twenty-eight cities with a total population of 20,558,770, there were 1910 cases of murder, equivalent to a rate of 9.3 per 100,000 of population. In 1920 the record stood at 8.5, Dr. Hoffman notes in his survey, and at about the same for the five years preceding 1920. These rates represent deaths officially recorded as having been due to homicide, and fall short of the truth, in Dr. Hoffman's opinion, because of a large number of deaths classified as accidents or suicides and which might have been homicides in part. In seventeen of the twenty-eight cities the homicide rate increased in 1921.

The Committee on Coöperation in Latin America has prepared a list of **worthwhile books on Latin America,** which it is felt will promote a better understanding of our southern neighbors. While not indorsing by any means all that these books contain, they are recommended as taking the right attitude and as contributing to inter-American friendship. It is encouraging to note this growing attitude of sympathy and accuracy in books dealing with this subject. Very few volumes have been excluded from the list because of a jingoistic attitude toward Latin America, so common a few years ago.

In view of the meeting of the Fifth Pan-American Conference at Santiago, Chile, in March, which will face the same vital questions for America that the Washington and Versailles Conferences faced for the rest of the world, the present is the opportune time for reading and discussing Pan-American friendship. These books may be ordered from the Committee on Coöperation in Latin America, 25 Madison Avenue, New York City.

A single incident at the annual meeting of the Federal Council at Indianapolis, so beautiful and so dramatic as to be unforgetable, was a living symbol both of the spirit of **inter-racial good will** and of the new day that is dawning in race relations in America. The venerable and beloved dean of the Vanderbilt Theological Seminary, Dr. Wilbur F. Tillett, of Nashville, Tenn., recalling the days when his father, a Methodist minister, was a slave-owner, announced with deep feeling:

"And now they sit in this Council, on equal footing, as official representatives of their own churches, the son of that Methodist preacher and the son of that Methodist preacher's favorite slave! Within the lifetime of a single generation slave and master meet in Christian service on common ground."

Then, calling to the platform Dr. S. G. Atkins, principal of the Slater Normal School of Winston-Salem, N. C., and one of the leading Negro educators in the South, Dean Tillett stretched out his hand, and said:

"If thy heart be as my heart, give me thy hand!"

Tears rose to many eyes as with clasped hands they stood before the assembly.

The issue created in the Presbyterian church by the Philadelphia overture to the General Assembly has focussed the attention of the "Continent" upon **the inspiration of the Bible** as the central difference between conservative and progressive theologians. In order, therefore, to make a thorough circuit of the whole prob-

lem the "Continent" is devoting its first page editorial for ten weeks or more to the candid discussion of questions like these:

For what purpose did God give an inspired Bible to men?

By what influence over writers or writings did he impart to the book its supreme religious validity?

How far does the Bible's validity depend on inerrancy?

In what degree are Bible writings adapted to the stage of human understanding in which they were composed?

May transient elements mingle with God's eternal word?

What is the Bible's own account of its inspiration?

Was the Bible intended to unify doctrine in the church?

Is regularity of faith or power of life the great Bible aim?

Is there any such thing as an honest doubt of the Bible?

If Bible and science conflict, which shall we take?

"It is certainly the confidence of the 'Continent' that its readers and itself will come out in the end to see in common the great and sweeping truth which the Presbyterian form of government requires its ministers and elders to affirm in their ordination:

" 'I believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice.' "

"They were considering the financial programs of the churches, but the one outstanding impression was the spiritual solidarity of the group." Thus an observer characterized the conference on **Better Methods of Promotional Work,** held at Columbus, Ohio, last November under the auspices of the Federal Council of the Churches and attended by delegated representatives of the promotional agencies of seventeen denominations. "The great missionary objectives for which each denomination was seeking its money," the observer explained, "were so fully one, and the problems of the several organizations so identical, that there was a new experience of unity in a common task."

Training in stewardship and methods for such training in Sunday schools and similar organizations, better methods of educational publicity, the value of literature, charts and graphs, the practical questions of budgeting, every-member canvass, etc., were discussed; also the advantages of the coöperative budget, including all the boards, missionary, educational and benevolent, as over against the old system, under which each of a dozen separate boards made its own independent appeal to the local church.

The fact that most of the forward movements are nearing the end of their allotted span caused interest in the relation of the promotional organization to the administrative boards of the denomination. The development of central promotional agencies, functioning for all the boards, was noted in most of the denominations, in some cases, like the Methodist and the Baptist, entirely supplanting all separate promotional work by the individual boards. The further step of unified administration among the boards, as well as unified promotion, was noted in the case of the Presiding Bishop and Council of the Protestant Episcopal Church and the United Christian Missionary Society.

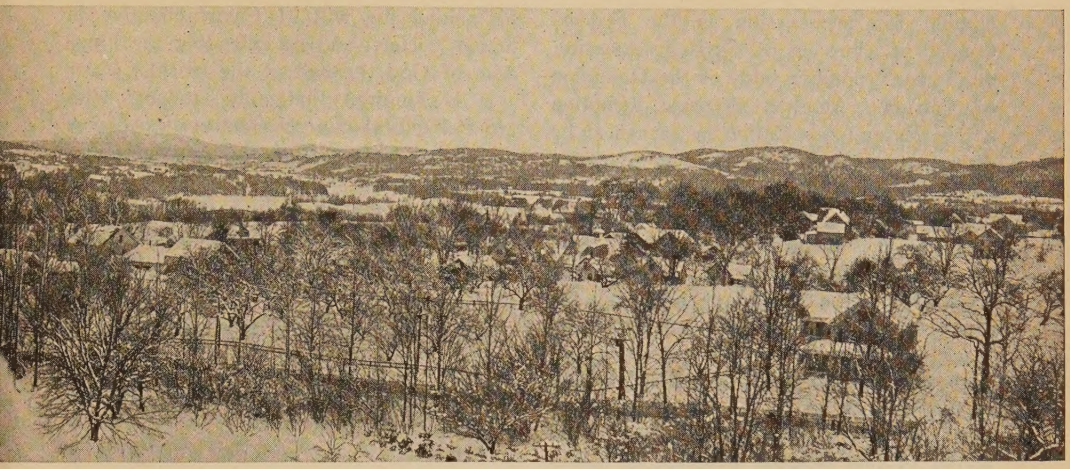
The conference proved so helpful that the Federal Council was requested to convene a similar gathering next April to consider the general theme, "Mobilizing the Resources of the Local Church for the whole Christian Program."

Larger Sunday Schools, and Why.

As bees gather where there is honey, so folks congregate where they can find that which most interests, says Mr. Hugh Cork in the "Sunday School Times." Efficiency rather than numbers should be sought in Sunday school work, yet numbers surely indicate efficiency in drawing power.

To find out where are the Sunday-schools which draw the most, and why they win and hold the crowds, Mr. Cork made an investigation. The following are schools of over 2500 enrolment which reported:

First Baptist Church, Fort Worth, Texas	6200
Open Door, Bible Institute, Los Angeles	5358
First Christian, Canton, Ohio	5000
East Calvary, M. E. (Colored), Philadelphia	3734
First Church, United Brethren, Canton, Ohio	3599



East Northfield, the Connecticut River Valley, and the New Hampshire Mountains in winter.

First Presbyterian, Seattle, Wash. ... 3550
First Christian, Long Beach, Cal. 3454
Moody Church, Chicago 3124
Bethany Presbyterian, Philadelphia .. 2569

Those holding to the old Book evidently teach that which attracts, for each of the above-named schools teaches the evangelical doctrines.

It is also interesting to note that they are not only large schools as to numbers, but they are most fruitful as to evangelism, and great feeders of the churches of which they are parts.

THE INTERNATIONAL CONVENTION OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF NORTH AMERICA.

The Forty-first International Convention of the Y. M. C. A. of the United States and Canada, held at Atlantic City last November, was notable for its action on important issues and for its distinctively religious note. The program was admirably arranged to create and perpetuate a spiritual atmosphere. The things of the Spirit had the right of way from the quiet period led by Dr. Robert E. Speer at the beginning of the first session on Tuesday afternoon to the closing words of Dr. John R. Mott on Sunday morning, when he sounded the challenge to win the present generation of youth for Christ and the church. It was, in the truest sense, a religious convention.

Among the important matters acted upon were a larger occupation of the field at home and abroad; a closer relationship between the Associations and the churches; the calling of a constitutional convention to deal with matters of policy and organization; an enlarged program of religious work, bringing the emphasis back to the original spiritual and evangelistic ideals and purposes of the organization, and including a continental visitation of Associations for inspirational ends; the continuance of service greatly needed in war-torn areas of Europe; and the development of educational, race relations, boys' and industrial work. The report of the International Committee and reports of special departments disclosed the magnitude and complexity of this organization, with its million members in the United States and Canada, and its out-reach into every section, into city and rural communities, and through its foreign work into all parts of the world.

The convention made no change in the basis which requires membership in an evangelical church for active membership in the Association, save in the cases of student or college associations, which were treated as a separate class.

In determining which churches are evangelical for purposes affecting the basis of active membership, local Associations may regard as evangelical: (1) Those conforming to the definition adopted by the International Convention held in Portland, Me., in 1869; (2) those designated as

eligible for membership in the Federal Council of Churches of Christ in America, or the corresponding body of the Dominion of Canada. Another alternate definition authorizes any Association or branch at its discretion to elect or appoint not to exceed ten per cent of its managing board from members of the Association not identified with churches defined as evangelical, upon their regular nomination by a nominating committee of the said board, and upon the acceptance by the nominees of the Paris basis as their personal declaration of purposes. This Paris basis, which unites all of the Young Men's Christian Associations of the world, and which as a matter of fact is today accepted by nearly every national group of Associations, reads as follows: "The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be his disciples in their doctrine and in their life, and to associate their efforts for the extension of his kingdom amongst young men."

The Student Associations were dealt with separately in regard to the basis of membership. The convention adopted the statement of purpose and qualification for membership on which the Student Associations of the country are practically united, and for which the student representatives made earnest pleas, affirming their loyalty to Christ and the church, and their conviction that the change would enable them to do a far larger work in winning students for Christ. This statement does not make church membership a requirement, but leaves it optional with the Student Associations to admit as members those who declare themselves to be in sympathy with the following statement of purpose and willing to make it their personal program of allegiance and service:

(1) To lead students to faith in God through Jesus Christ;

(2) To lead them into membership and service in the Christian church;

(3) To promote their growth in Christian faith, especially through the study of the Bible and prayer;

(4) To influence them to devote themselves in united effort with all Christians in making the will of Christ effective in human society, and to extending the kingdom of God throughout the world.

It is required that only students who are evangelical church members can serve as officers, or represent the Association at conventions.

The whole matter of the basis of membership was referred to the Constitutional Convention authorized by this convention.

WORTHWHILE SUGGESTIONS.

How small, of all that human hearts endure,
That part which kings or laws can cause or cure!

—Oliver Goldsmith.

The popularity of appointing a certain day for particular objects seems to be growing. We read of a **"Forgive-Your-Enemy Day"** in a church at Fatehgarh, India, which resulted in the making up of quarrels and enmities of long standing. Naturally this was followed by a revival.

If you cannot at the meeting
Speak with grace to move the heart,
You can come with cheer and greeting,
Helping on the social part.
Though you're timid in the forum,
Or command no powers rare,
You can help to make a quorum,
You can occupy a chair.

—Bliss Forbush.

Instead of the old request in railroad folders and elsewhere to report inattention or incivility on the part of employees to the management the request is now made:

"Passengers are requested to report any **unusual attention or service,** on the part of employees. This enables us to recognize the exceptional efficiency which we wish to encourage in our service."

Formerly we were invited to complain, now to praise. The change is better psychology and better business. We will be taught to show more appreciation.

A missionary secretary wrote a confession. She said: "I was helping to get up a big convention, and was full of enthusiasm over making the session a success. On the opening day my aged father, who came as a delegate to the convention, sat with me at luncheon at the hotel. He listened sympa-

thetically to my glowing accounts of the great features that were to be. When I paused for breath he leaned towards me and said, while his eyes followed the stately movements of the head waiter:

"'Daughter, I think that head waiter over there is going to accept Jesus Christ. I've been talking to him about his soul.'

"I almost gasped. I had been too busy planning for a great missionary convention. I had no time to think of **the soul of the head waiter."**

We urge the revival of **personal religion in the home.** Restore the altar of family prayer! There is a prayer book in every home, and in it short and beautiful devotions. It is useless to look for a living church, or to hope to make the United States a religious nation, when Christian families enter upon the day without a prayer, sit down to a pagan board with no heart lifted in thanks to the Giver of all, and retire to a rest which asks no care of the sleepless Eye and the overshadowing Hand.—Report of the Joint Committee on Home and the Family Life of the Protestant Episcopal Church.

Our Lord takes the attitude, with regard to the sabbath, that it was **made for man.** There is a tendency in all institutions to forget this fundamental law, and finally to come to live for their own sakes. A hospital, originally designed for the service of the poor, faced with the heavy expenses necessary to its up-keep, may turn from its original objective to the service of patients rich enough to pay for the service rendered, and thus almost cease to serve its primary purpose. An institution like the sabbath, originally designed to create an opportunity for rest from labor, may become so concerned in its effort for self-preservation as to impose rules and restrictions which, so far from giving rest, impose a heavy added burden to life.

When an institution becomes so perverted, it may be altered, or altogether swept away, in the interest of an institution that will more adequately serve the interests of humanity.—Dr. Ernest Graham Guthrie.

A correspondent of the Federal Council of the Churches calls attention to the apparent tendency of wealthy people at the present time to give fewer **large bequests to churches and religious organizations** than formerly. She quotes case after case of wealthy church members who have died and have left practically their whole estates to members of the family without making any provision for Christian work, although their relatives were already independently rich.

"Our mayor's mother recently died, leaving almost three million. She was a member of the leading Congregational church here. To it she left $1000; the remainder, the entire estate besides, goes to her five children, all well off and well placed in life.

"In December a wealthy woman at the age of eighty-five passed away, a member for many years of our richest church, whose pastor, noted all over the state, speaks on almost every important occasion. He knew her very well, and she was a most valuable member of his church, yet she left nothing at all to the missionary boards, and over $400,000 to two sons in the fifties, one a rich bachelor and the other a richer Californian."

The pastor often has the key to the situation. As the spiritual adviser of church members, and the one who enters most intimately into their personal lives, he has a unique opportunity to influence them to make bequests to the missionary and benevolent work of the churches. The secretaries of missionary boards seldom have the same free access or intimate approach. No doubt the pastor hesitates often to deal with this question in his contacts with his wealthy parishioners lest he should seem to be laying undue emphasis upon the material side of the church's work. To regard the matter in this light, however, is wholly to misunderstand the question. If discipleship to Christ involves the dedication of one's substance to his cause, it is a distinct spiritual service to people of means to influence them to consecrate their wealth to the purposes of the kingdom of God.

The emphasis upon stewardship in recent years has resulted in far more generous giving on the part of the rank and file of church members. Many denominations report an increase of one hundred per cent in the benevolent offerings of the last three years. It can hardly be doubted, however,

that those who could make the largest gifts have been less effectively reached than those of more moderate means. In developing support for an expanding missionary program there is now need for reaching those who could, if their sense of stewardship were as fully developed as that of more humble Christians, make possible great advances in the preaching of the gospel.

The Visitor's Purpose.

I will seek to find new homes to visit.

I will confer with my Home-Department superintendent.

I will counsel frequently with my pastor.

I will study carefully the homes I visit.

I will pray for those I meet in these homes.

I will be prompt in all my duties.

I will do my best.

—"Home Department Visitor."

Missionary Money Wasted.

The United Christian Missionary Society recently announced a preventable waste in its financing, which can be paralleled in practically every mission board. The treasurer of the Society reported that during the missionary year which closed June 30, 1922, he paid $14,337.35 interest on borrowed money because the churches were slow in sending their offerings. This would pay the salary of fourteen missionaries for a full year.

If churches, Sunday schools, women's societies, Christian Endeavor societies and individuals would send their missionary money in either monthly or quarterly payments, most of this interest charge could be avoided. But many churches wait until the last month of the missionary year, and some of them until the last day of the last week of the last month, to send their offerings. This makes it absolutely necessary to borrow money while waiting for the offerings to come in.

Advertisement for Sunday School Teacher.

The following advertisement for a Sunday school teacher was read in the church service of a Peekskill church by the pastor, Rev. Philip Jonker. It brought out a good response, and it is printed here that other pastors may insert it in their bulletins.

WANTED! A TEACHER FOR A CLASS IN OUR SUNDAY SCHOOL.

One who really believes in the truths of the Bible.

One who has had a vision of the Master, and has felt the call to service.

One who has convictions, and not impressions only.

A teacher who realizes the urgent need of the young folks in their fight for culture and character, and will engage, with them, in the battle.

One who can smile under criticism, who can carry on when others fail, who can look beyond, and wait.

One who is willing to make sacrifices of his time and of his inclinations that others may be benefited; one who is thus willing to repay part of the debt he owes others who taught him in the years gone by.

For such service what shall be the reward? Hard work? Lack of appreciation? Hours of discouragement? Unmerited criticism? Yes, all these and more, but in the end victory, and for every honest effort the Master's commendation, "Well done, good and faithful servant!"

EFFICIENT SERVICE.

During the twelve weeks preceding last Christmas every Methodist Episcopal Sunday school in the United States received 24 postcards illustrating worldwide Methodist activities. Twelve of the cards represented home fields, three were from Africa, and one each from Argentina, Mexico, the Philippines, Japan, Singapore, India, China, Korea, and Germany. The school superintendent was supposed to show the cards to the children and give information about the work they represented.

The climax of this **missionary postcard shower** was the Christmas program entitled "The World's Christmas Mail."

The little town of New Cambria, Mo., with a population of 325 had been trying to run two Sunday schools. Some months ago the idea of a **federation between the two schools** was put up to the members, with the result that the first Sunday in April the two organizations came together as one unit.

Step by step the officers proceeded to get every point on the International Standard

covered, and have succeeded in that effort. The school is closely graded from the Cradle Roll to the Young People's Division.

The attendance since the two schools were put together has been just double what it was before, and the interest is better in every way. The average attendance is approximately 150. There are times when it goes higher than this.

At the annual meeting of the English Baptist Missionary Society last spring a net **deficit** of £12,699 was reported. As the society has never carried forward the deficit of one year into the next year the Committee felt that in view of God's amazing goodness in spiritual things there should be no failure on their part in the things that are temporal. An appeal was therefore made at Leicester, where the deficit was quickly reduced to about £5,000. Nearly 500 churches made a retiring collection to meet the balance, and before the end of June it was joyfully announced that the problem had been solved.

At least eighty per cent of all poverty is due, directly and indirectly, to sickness, is the report of a New York society for improving the condition of the poor. One-third of all the funds expended for relief last year by this society went to families in which there was tuberculosis. More than half the funds were expended for families in which the death of the bread-winner had occurred. Forty per cent of these bread-winners died from tuberculosis.

Sickness produces great anxiety among the poor, with the result that worry is often the real cause of death when some other disease is written in the doctor's certificate. But the poverty created by sickness can be cured only as sickness itself is healed, or better still, prevented.

Present-day conditions in the tenements demand not only great medical skill in the treatment of sickness and its prevention, but an intimate knowledge of all the human elements involved, for it is necessary in healing disease to take advantage of every factor which has therapeutic value, as, for example, the influence of mother love in the treatment of little sick children.

Because of this, the New York society makes the home the center of all its work, and in building up its health programs chief emphasis is laid upon the home and what the people themselves may do to help themselves.

The problem of **the midweek prayer meeting** has led the Presbyterian Church of Oaks Corners, N. Y., to substitute a plan that has proved so helpful and so capable of trial elsewhere that we are glad to pass on a report received from the pastor, Rev. Jesse B. Felt.

Several considerations,—among them the location of the church edifice on the very outskirts of the little hamlet, the scarcity of fuel and lack of economical heating apparatus,—led the session to cease using the church building for the midweek service. Cottage meetings were then tried for several months, but these were not very satisfactory, so it came about that the service was given up. This omission occasioned serious and prayerful thought on the part of the pastor, and from it came a Prayer League, using a membership card with this pledge:

"I hereby engage to spend at least fifteen minutes every Thursday evening, if possible between eight and nine o'clock, in prayer and meditation upon some portion of God's word. I will pray especially for myself, for members of my church, for its work, and for the extension of Christ's kingdom.

"It is understood that this covenant holds for six months from date below. If, however, a release is desired prior to that time, I can secure it by notifying the pastor and returning this pledge."

"The number now enrolled is twice that of the best attendance of the midweek service, when we were having one, and new members are added every week," says Mr. Felt. "Some of our aged and infirm people have expressed their appreciation of the opportunity for this fellowship in prayer and Bible study. The Scripture suggested for meditation is, for the present, the Bible school lesson for the following Sunday. The pastor finds pleasure on Sunday in announcing the Prayer League hour, and it emphasizes the fact that we still believe in prayer. Two announcements of the plan and purpose of the league were made from the pulpit before the pledge cards were offered to those who might desire them."

It is understood by members that any reason that can conscientiously be given for non-participation on any Thursday evening

will satisfy the demands of the pledge. An occasional letter from the pastor to the members of the League and a gathering together twice a year are expected to prove helpful in maintaining the interest and cooperation of the members. A renewal of the pledge is carefully looked after by the pastor.

Home Preparation Union.

An organization known as the Home Preparation Union is allied with the Baptist Missionary Society of England, whose object is to help those desirous of entering on missionary service, whether evangelistic, educational, or medical.

The Union is intended primarily for those who are members or adherents of Baptist churches, between 17 and 25 years of age. Membership involves: Regular prayer for missions, especially those of their own Society, following the plan of the Prayer Calendar; systematic study of the Bible by the help of correspondence with a special tutor; definite missionary reading during part of the year; some form of regular Christian work in connection with a church or mission.

A small annual fee is charged, but membership in the Union does not imply any promise or pledge on the part of the members or of the B. M. S., as to future work under that Society.

In five years this Union has grown from 40 to over 300 students. There are over 70 tutors, whose work consists in the cultivation of helpful friendship through the mail, as well as guidance in study and the sifting out of unsuitable persons. Summer schools are arranged at convenient points. A Lay Preachers' section has recently been added.

We are informed that other missionary societies in England have similar subsidiaries.

The correspondence departments of the Bible schools in this country no doubt cover the same ground educationally as the Home Preparation Union, but they do not effect the same personal touch with students. Asked if he knew anything similar in connection with any of the missionary societies in this land, Dr. Robert E. Speer replied:

"I do not know of anything of the sort in this country. We have so many more schools here, and our educational facilities, in spite of the fact that the country is so big, are so accessible that our candidates seem to be able to secure the necessary educational preparation for foreign mission work more easily than in Great Britain. Furthermore, I think there may be a stronger feeling here among our missionaries and the mission boards that the kind of training that is desirable ought to be provided in the thorough work of an institution. At the same time there are a good many young women, especially young women who are going out as missionaries' wives, who have not been able to get a full institutional training, who might be very much helped by some such opportunity as the English Baptists supply."

DAILY VACATION BIBLE SCHOOLS.

Reports at the last annual meeting and conference of the International Association of Daily Vacation Bible Schools showed an increase of at least thirty per cent over the previous year, with a total estimated number of 5000 schools, 50,000 teachers and 500,000 children.

The latest theory in religious education is that each church should have its church school with Sunday, week-day and vacation sessions. This International Association is being gradually related to the International Sunday School Council of Religious Education as the vacation school department, and is also taking on a vital relationship to the World's Sunday School Association and to the foreign and home mission boards of the denominations.

The International Association does not seek to build up itself, or to maintain a large staff,—it purposes to work through existing organizations in America and abroad. Nine denominations were officially represented on its board of directors, and three others have made nominations for such representation. The report of the home director, Mr. Thomas S. Evans, made it evident that while in new territory such as a large number of small factory towns, in the cotton mill districts of the South, in frontier districts, and in mining camps, there is still great need for active organized groups specially devoted to this Daily Vacation Bible School idea, in the large cities of the United States and Canada the best results are secured through denominational, church

The use of Bible pictures in Western Persia. (By courtesy of the Presbyterian Board of Foreign Missions.)

federation, city mission and Sunday School Association promotion.

From reports of the individual schools received at the central office (90 Bible House, New York City), it is estimated that 1000 schools were held under Baptist auspices, 1000 under Presbyterian, 700 under Methodist, 150 under Christian, 300 under United Brethren, and 600 under other denominations, while 1000 were conducted under union or community supervision. The average cost of the schools reporting was $1.12 for each child in attendance.

The reports from the various local centers brought to light many interesting facts concerning the value and results of the Daily Vacation Bible School for the community or church in which it is held. One of the outstanding of these immediate and visible results is that these schools form a magnet which attracts the foreign-born children to the church, and proves to them that the pastor and his assistants are directly interested in them and their welfare. The child's attendance at the school and his work there also forms a basis for acquaintance and friendship between the church workers and the non-churchgoing parents. One minister reported that fifty per cent of the adults received into his congregation within a year were parents of Daily Vacation Bible School pupils. Another reported that 26 Sunday school scholars had been gained from a Vacation School enrolment of 59.

Quite another distinct effect is reported as having been felt in the community itself as a result of the organization of Daily Vacation Bible Schools. Again and again it was emphasized that such week-day work during the otherwise idle summer season had given the church a power in the community which it never before possessed. The schools brought about a spirit of co-operation among the churches, church workers and parents. They gave the church membership a broader view of the needs of the whole community, and impressed the neighborhood itself with the church's desire to be of real beneficial, practical service, and in numerous instances resulted in the beginning of a better understanding between hitherto separate classes and groups.

Recommendations for the future include suggestions that more teachers be secured and trained in an endeavor to interest the college youth of the country in Christian life service, that local churches be advised to put the expenses of the vacation school in their annual budget, that publishing houses and workers everywhere be encouraged to bring out more and better textbooks covering the Bible, music, handcraft and mission stories, and that the Association seek to perform its most effective and efficient service by working with those organizations which have included the Daily Vacation Bible Schools as a part of their Christian program, as well as promoting them in otherwise neglected districts.

Rev. R. G. Boville, to whose vision and persistence the vacation Bible school movement owes its existence, and who has lately served as foreign director for the International Association, has felt led to sever this relation and establish a separate board for foreign work, on the same principle as separate boards for home and foreign missions. "The fundamental consideration for my withdrawal is that the work of Far East and foreign extension which has developed so rapidly in China, and which is called for in Latin America and other lands, is so large an undertaking that it requires not only a competent committee, such as it has, behind it, but a board that will give undivided thought and effort to meet world-wide tasks," says Dr. Boville.

An adjustment will be made as circumstances develop between this new board and the foreign work of the International Association.

OTHER LANDS.

An American Methodist Episcopal Church was dedicated on Sunday November 26 last in **Riga, Latvia,** with appropriate services under the direction of Dr. George A. Simons, superintendent of the M. E. Church in the Baltic States and Russia. Followed a Lettish meeting on the Monday evening, Russian on Tuesday evening, German on Wednesday evening, and a morning service in English on Thanksgiving Day.

The Waldensian Synod has decided to remove its Theological College from Florence to Rome, where its students will be trained side by side with the Methodist Episcopal and Wesleyan students, a Waldensian minister being appointed on the joint staff. The Synod also adopted for use throughout its congregations the new Italian hymn book, in preparing which all Italian Protestant churches united.

A year ago a large migration of **Mennonites** took place from Canada to Mexico. They left because Canadian law required that English be taught in the schools. They are now asking Canada to receive them again. Their reason is that the robber bands seized all they raised. They say that they have discovered that too much law is better than too little.

The Toronto Globe says that in that city "the old-time pawnshop, which used to do a roaring trade in the days when the saloons were still working full blast, is no more. A generation is growing up which has never witnessed the degrading line-ups in front of the pawnshops on Monday morning when people brought their valuables to 'hock' in order to get money for food after the weekly earnings had slipped over the bar into the saloon-keeper's till."

The Paris "Le Temps" reported of **Mussolini,** the Italian premier, while attending the Lausanne conference, that he showed its correspondent a small book whose leaves he did not cease to turn over during the whole of the interview, even to the point of interrupting the conversation at times in order to read some passage. It was an illustrated copy of the New Testament in English, "and the Italian prime minister, now at ease and cordial, confided to me that it was the most beautiful book in the world."

The American Board reports a property loss of over two million dollars, in addition to a number of lives, in the Turkish crisis in the **Near East.** No plans can be made until the air clears, but the Caucasus may develop into a great new field. "If the work for Armenians and Greeks cannot be resumed, the Turkish people remain, surely needing our help that they may come to a better mind. They constitute the mightiest challenge in the world today. Love is omnipotent, and love will find a way to reach even to the Turk. Not Mustapha Kemal, not the Angora Assembly, not all the powers in the Near East can halt the gospel of Jesus Christ. High upon the wall of an ancient mosque in Damascus, once a Christian church, in Greek uncial characters, obscured by the dust and grime of centuries, is the inscription: THY KINGDOM, O CHRIST, IS AN EVERLASTING KINGDOM, AND THY DOMINION ENDURETH THROUGHOUT ALL GENERATIONS! This is a time for the friends of the American Board to reveal the quality of their faith."

One of the highest courts in Japan has handed down a decision which is of such far-reaching importance that it deserves more than the brief comment it has re-

ceived in the American press, says the "Christian Herald." The Appellate Court of Osaka ruled that the age-old system by which hundreds of thousands of girls are bound, by agreement between their parents and their employers, to years of servitude, is a system of questionable character, and that these girls, many of them mere children, are entitled to be released from a contract made without their consent and knowledge, and enforced against their will. Such contracts, the court holds, are against morality, creating a state of virtual slavery, and they are therefore to be declared void.

Events move slowly among a people so conservative as the Japanese. They cling jealously to their ancient usages, but there is a growing hope that the blow delivered by the High Court at **geisha slavery** may result in nation-wide protective reform in their behalf. The geisha system has long been a blot upon the fair name of an honored nation. It is claimed that the life of those slaves is not necessarily vicious; that many of the aristocracy of Japan have chosen wives from among them,—for if a geisha has talent, it is sedulously cultivated by her master, and she receives special training in music and other accomplishments. These geishas are used as entertainers of the guests at the tea-rooms, and meet all sorts of people. They live under police surveillance and within prescribed districts, like criminals. Many are not redeemed at the termination of the contract, and of these a large proportion become virtually slaves for life.

Orange Cultivation in Palestine.

In Palestine today the olive is being supplanted by citrus fruit.

One most unexpected post-war development in Palestine, says a bulletin from the Washington, D. C., headquarters of the National Geographic Society, has been a constructive economic situation flowing from a feature of Turkish taxation instituted just before the end of Ottoman rule. Palestine was ground badly during the world war. Enemies were pushing in on all sides, and contact with much of the outside world was cut off. The necessity for revenue became greater and greater. Much of Palestine's wealth is in its producing trees,—olives, nuts, oranges and other fruits. Every growing "economic" tree, whether it actually produced or not, was taxed heavily. At the same time the government created a demand for wood for use on the narrow gauge railroads used in military operations. The result was that all non-bearing and poorly-bearing fruit and nut trees were cut down, increasing, incidentally, the average quality of those that remained. But the demand for wood made marked inroads on the orange trees, to avoid which the last of the Turkish governors remitted the tax on such trees. The orange became suddenly the one tree that the people could afford to own extensively, and so they were planted in great numbers. As a result of this somewhat unusual bit of economic experimentation, numerous groves of orange trees now flourish in Palestine, oranges are most abundant, and fine luscious ones can be bought for less than a cent apiece.

Evening Prayer.

Ere I shut my eyelids,
Let me kneel and pray,
Thanking God, who sent me
Such a happy day.
All I have thou gavest,
Father up above,
Health and food and shelter,
Dearest parents' love!

—Mayflower.

CURRENT THOUGHT.

If there is no future life this world is a joke: but whose joke?—Arthur Balfour.

Cowardice asks, Is it safe? Expediency asks, Is it politic? Vanity asks, Is it popular? But the conscience asks, Is it right?

What makes me even the kind of Christian I am is that I dare not turn my back on Jesus, and put him out of my life.—Dr. James Denney.

You may or may not believe in Christ, but he never said a negligible word.

There is only one antidote to vanity after victory, and that is to remember God.—Mrs. Asquith.

Frank Laubach of Manila writes that two young men from the Mohammedan tribe of Moros have offered themselves for the Christian ministry. They are the **firstfruits of the Moros.** What shall the harvest be?

Dr. George L. Richards of Fall River, Mass., an eminent specialist in eye, ear, and throat, is visiting the American Board hospitals in India and China for the sake of **helping the physicians in charge.** Dr. Beal of Wai, India, writes of throngs of patients coming from a wide area to receive Dr. Richards' treatment. "These have been red-letter days at Wai."

The hospital at Miraj, India, has brought prosperity to the city. Hotels have sprung up for the accommodation of patients' friends, and are full to overflowing. Always the gospel claim is presented to every man, woman and child who comes into the hospital compound. The Indian pastor of Miraj has this for his paramount duty. At the bedside and in dispensary, before medical aid is given, the Name is proclaimed.

Sadhu Sundar Singh was in the city for two days' special meetings, which were held in a school courtyard four miles from here. Every one of our students was there, and some of the non-Christians have had serious talks with the professors about Christianity since. The meetings were the best attended ever held in Allahabad, and nearly a hundred people raised their hands for prayer the last service.

Owing to the changed attitude of the people since non-coöperation broke down I am most cordially welcomed in the homes, and the little girls are sent gladly to our two schools.—Mrs. Sam Higginbottom.

A curious coöperation occurred in connection with a book recently published, "Intonation in the Congo Language." The author is K. E. Laman, D. D., of the Swedish Mission. It deals with the Ki-Kongo (Fioti) language, is written in English, with special acknowledgments to Dr. Heinitz, professor of Phonetics in the University of Hamburg, who transcribed phonographic records taken from the speech of Bas-Congo natives.

A warm tribute is paid to the native helper Kionga of Kingoyi, who possessed a good musical perception, and who, with other natives, proved indefatigable in repeating the words innumerable times.

A mission to India was recently undertaken by the Church of England, not a mission to convert Mohammedans, Brahmans, Buddhists, or Parsees: it is **a mission to Europeans in India.**

The work of the twenty-five clergymen and six women missionaries will be among the official classes, the military forces, in the large commercial and business community, and in the schools for English-speaking children.

This mission, planned seven years ago but delayed by the Great War, is in answer to the appeal of the Anglican bishops in India who have long felt the need of a quickening of the spiritual life of their own countrymen.

President A. J. Bowen of Nanking University has this to say of the anti-**Christian agitation** that was set in motion at the time of the World's Student Christian Convention last year:

"The movement carried on for a time a rather widespread propaganda against Christianity in certain magazines and papers, but the criticisms of Christianity were in general so sweeping and contrary to the facts, and the leaders were, apparently, so lacking in constructive plans or policies, that it has had relatively little influence, and seems to be dying out. It has by no means been a harmful thing for Christianity or the church. It has brought Christianity to the attention of multitudes who otherwise would have given it no attention, and it has stimulated the leaders of the church to greater care to eliminate from the church manifest defects, and to zeal in Chinese leadership and the really vital elements of our faith."

For some years I had a literary helper who was a Hosainy, i.e., a direct descendant of Mohammed himself, and had been a student in Al-Azhar, and then an imâm (priest) for years. He came to Cairo from Beyrout, and was baptized by the American Mission here. A German missionary came along from India, and I cordially agreed for our old friend to give

him Arabic lessons in his spare time. These lessons, however, developed into a discussion of critical views of the Bible. When the missionary left, Sheikh Abdallah smiled and said:

"This man believes in a fallible book, and yet comes and asks us Moslems to leave our infallible one and accept an untrustworthy one. **He will not succeed** in getting Moslems to leave the Qur'an in which they believe, to accept a Bible in which the missionary himself does not fully believe."—Arthur T. Upson, Nile Mission Press.

The coming of an Afghan consul to Meshed is an event that demands mention. The Afghan consul to Teheran passed through here last year, but now we have here an Afghan consul of our own. It seems to us a sign of the **opening of the Hermit Kingdom** that is coming so fast, and we think more and more of that little trip across the border to Herat, that has been our dream for so long!

Recently three old men from Kabul arrived. They said they had been six months on the road, traveling on foot to reach our hospital, for they had heard of it there. One has cataracts in both eyes, and one of his eyes has been successfully operated upon. Another has dislocated cataracts in both eyes, and all he needed was a pair of spectacles to see very well. The third has beginning cataracts, and led the way for the others before he could get too blind himself. When they arrived they fell down and kissed the hands and feet of the doctors. Their faith seems unlimited, and we pray God it may be rewarded by both physical and spiritual blessing. A man from Herat has had his foot amputated in the hospital this quarter, and many others from there are coming constantly.—Mrs. R. E. Hoffman, Meshed, East Persia.

Writing in the "Presbyterian Messenger," organ of the English Presbyterian church, Rev. Campbell N. Moody says that with the exception of the doctors in the hospitals who speak to the sick and their friends, not a single missionary in **Formosa** is preaching to the heathen at the present time. "The church at home would be amazed and horrified if it were aware of this."

"Is it quite impossible for our mission to attract and make use of the services of earnest men, who, without any special training, have a burning desire for the salvation of the heathen, men of natural eloquence and ability, men of patience and resource? It is a difficult thing, no doubt, to set men without college training to work side by side with ordained men, but is the church satisfied that little or no evangelistic work should be done by its messengers? Are there not in our whole church at home ten men who have a restless desire to let the heathen know that Christ is Lord?

"Or is it possible to find in our college, or in the colleges in the homeland, some men who are resolved that they will preach to the heathen, and that no fatigue, or lassitude, or monotony, or choice of occupation, will deflect them from their purpose?"

It was during the busy days in the opening of the college year. A tall, manly young fellow entered the office of Dr. R. S. McClenahan of the American University at Cairo. The following conversation took place:

"Where do you come from?"

"From Mecca."

"Have you just come from Mecca?"

"Yes."

"How do you know English?"

"My father taught it to me."

"Where did your father learn it?"

"He learned it from an Indian pilgrim who visited Mecca, who had learned English in India."

"What is your father's occupation?"

"His business has been to adjust misunderstandings between pilgrims from different countries, because he speaks five different languages."

"How did you happen to come to the American University to enroll as a student?"

"I read about it in the 'Mokattam' (a Cairo newspaper) which we receive in Mecca."

"Do you wish to take the Arabic Government Course or the English Arts Course?"

"I desire to take the English Arts Course."

"Have you the money necessary to pay the regular tuition fees?"

"Yes, I will pay anything that is necessary."

Thus was enrolled in a Christian university a young Moslem of pure Arab descent. The lad is able to use the title "Es Sayed," which indicates that he is in direct line of descent of the Prophet. It is truly wonderful to see the rich contacts with the Moslem world that God has granted to this young university!

The widely known experiences of the Chinese Christian General Feng and his army are paralleled in a lesser degree in the ministry of Rev. H. Lyons of the China Inland Mission at Luan, Shansi.

"**Commander Jong** is in charge of about 500 soldiers in four companies, one of which is always out on distant duty. Last January he called one Sunday, and had a long talk about the doctrine. Later he attended our Sunday service twice. His secretary came with him to the first meeting, and has missed only two Sundays since, usually attending the Wednesday evening Bible class also. Later we visited Commander Jong on more than one occasion. We suggested distributing some Gospels and tracts to his soldiers, to which he readily agreed. The British and Foreign Bible Society made us a grant of 500 Gospels and Acts for this purpose."

Soon came a request for a soldiers' service on Monday mornings. "Three companies marched up in good order with all their officers in regimentals about 5.45 a.m. Commander Jong first led them in a self-examination meeting, after which we distributed a Bible each to Commander Jong and the next in command, New Testaments to the other officers, and catechisms, Gospels and tracts to each man, with a printed hymnsheet all around. Then followed a good gospel service for over an hour. Before leaving Com. Jong said they would be back on Thursday afternoon for a gospel meeting corresponding to our Wednesday evening Bible class. By 5.30 Thursday evening our chapel was again two-thirds filled with about 300 men, who listened well to the message. Stanley Smith, who succeeded Charles Studd in the work here till about 1903, and who built our present fine chapel, was here for some days and gave three helpful addresses to the soldiers. A few officers and men have purchased Bibles, and also a goodly number of large gospel posters. Pray for us and the soldiers, that the convicting and converting power of the Holy Spirit may be manifested among them!"

FUNDAMENTAL CONSIDERATIONS.

We have found from years of experience, with thousands of converts, among scores of contending tribes, that a clean break with the past is both blessedly possible and absolutely necessary to the well-being of any infant station, says Dr. Northcote Deck of the Solomon Islands, who has seen 6000 converts ingathered in 15 years.

And we have found that setting a high standard for admission into the new Christian settlement may, indeed, deter converts for a time, even for years, yet when they do come they come on God's terms. Thus all heathen feasts, dances, prayers, and charms, all heathen customs in any way connected with akalo (soul) worship, have to be at once abandoned; all swearing and evil speaking, especially, must be given up, and can be given up; all heathen ornaments are shed, and this they cheerfully do, once the standard has been set for a district. All this is of course only possible through the Holy Spirit's help, yet it is one of the greatest proofs that the work is of God and no mere outward veneer of civilization, but supernatural, "from above."

The cherished idea of the gradual abandonment, little by little, by the converts, of things inherently wrong is, in the Solomon Islands at least, an entire fallacy, and mostly proves impossible of accomplishment. God is able to enable raw heathen to abandon at once all these known forms of evil and intercourse with the enemy; while their minds are plastic they are prepared for any change or demand of the new way they are entering, and in practice God does enable them both in heart and appearance to become humble, teachable followers of the Crucified.

Missionaries usually undergo a clearly defined development along certain definite lines in connection with their work.

In Latin America, for example, the first impulse is to correct the mistakes of Rome. After awhile we reach a stage where we believe it would be better to dwell less,

In this snapshot you have the fifth generation of missionaries. Pray for the next generation at Luanza.—Dan Crawford. (See page 100.)

and later much less, on Rome's errors and more on our own doctrines which will correct them. But finally it dawns upon us that what Latin America needs is not correction of the usually debated doctrines at all, but a living conception of the great fundamentals that we are supposed to hold in common with all nominal Christendom, such as God, sin, repentance, expiation, reconciliation, pardon, holiness, brotherhood, charity, abnegation, spiritual ideals, and a heavenly hope.

So long as a missionary attacked the errors of Rome as his principal job he reaped in the people's hearts only a sense of insult to their fathers' religion and a rebellion against his message. When he took to preaching mainly the positive side of those same questions he only reaped indifference to religious debates. But from the day he took to preaching an infinite Father pardoning through his only begotten Son, he found he was touching the focus of a great human need, and furnishing the food to satisfy a great human soul hunger, and the response was profound and abundant.

It is gradually borne in on one that it is the lack of just these fundamentals throughout the world that is responsible for class struggles, race prejudice, world wars, human degeneration, suspicion, discontent, and all such manifestations of spiritual disequilibrium.

It is precisely these fundamentals that people everywhere want and are starving for. The world is sick to nausea of what it calls religious "rag chewing." In the fundamentals it finds rest and satiety. This is true in the homeland as well as in the foreign field.

We have but one word to all missionaries as well as to home preachers, especially to Latin American missionaries: Get Christ's conception of the fundamentals, and get busy preaching that! Differential theology will look after itself.—"Guatemala News."

THE GOSPEL OF WORK.

Hand in hand with the preaching of the gospel is the gospel of work by which people can be independent and take care of themselves. A missionary from Shanghai, who was sent for special work to Lienchow, tells the following story:

"We brought with us a high school boy who had learned to **make indoor baseballs** from fine cotton yarn, 'tree cotton,' native-tanned calf-hide, and silk. The cotton yarn is the same as that used in weaving coarse sheeting; the 'cotton' grows on trees in South China, and is very much like real cotton, but lighter, which allows of its being compressed very tightly without making the balls too heavy; the

calf-hide is very cheap and endurable; and the silk cord is such as is used for Chinese violin strings, and is almost unbreakable. This Shanghai boy taught others to make the balls, and their manufacture and sale has been one of our most promising lines of work. The school learned the industry, and is exporting it throughout the country for thirty miles around. The balls sold to other schools, both nearby and in Canton, have paid for materials used."

Go along any of the narrow streets close to the hospital! Look into the dark, mud-floored, dirty-looking little dens which serve as the homes of many Chinese! See the untidy-looking women sitting about the doors! Look at the beggars, some of them with indescribable, filthy, neglected sores, using these physical horrors to gain sympathy and money!

Go now into the assembly room of the Medical School on this week's Nurses' Graduation Day! See there six Chinese nurse graduates, three men and three women, in spotless white coats with three red stripes on the arm, the women's black hair twisted into shining neat knobs, just showing below their stiffly-starched white caps! Think of what this means,—**thoroughly trained Chinese nurses!** See them receive these significant white rolls of parchment tied with gorgeous red ribbon, and watch them go out of the hall, out into the vast world of China, with this graduation message ringing in their ears, "For even the Son of man came not to be ministered unto, but to minister."—"Occasional Notes," published by Shantung Christian University.

One of our students,—call him Chukerbutti, in case he sees this,—was a very poor student last year,—"hopeless," the faculty said. Doctor Forman got him first, gave him malaria and hookworm treatment, but he did not get his nerve back, and when a bad cold came on he said he knew he was dying of pneumonia and ran away home. No one regretted his going, so his name was dropped. When the Institute opened this year he arrived unannounced. No one welcomed him, and my husband said to him;

"I am sorry to see you back, Chukerbutti! You won't work, or take any interest in your work, and the faculty does not want to waste their time on you."

That was the worst thing Chukerbutti had ever heard. He is of high caste and a wealthy family. His family babied him and thought his money could buy him a place.

In a couple of hours he came to my husband saying: "Sir, let me stay! I will work now. My health is better and I must learn something."

They gave him a chance, and I heard Mr. Hayes say the other day:

"He is the most worthwhile student we have. He **works early and late in his garden,** and it is very productive."—Mrs. Sam Higginbottom.

Miss Kendall, Miss Burhans, and Miss Shafer are the nurses at Miraj hospital. They are burning out their lives, doing not only their own work, but often that of their helpers, and teaching them how to make even the commonest task a sacred service. Miss Shafer asks:

"Do Indian girls make efficient nurses?" and then replies, "Yes, but they have a steeper, rougher way to climb than the girls of Anglo-Saxon origin, because they do not have the advantageous background of educated grandmothers, neither do they have equal facilities of preparatory education today. Besides, there are no up-to-date nurses' textbooks in their mother tongue, and it is difficult for them to study English textbooks. Linking these difficulties with the prevalent but mistaken idea that anyone can be a nurse, the training schools have uphill work.

"As the operating room is commonly in use till nine or ten o'clock at night, these nurses have long hours. Perhaps it is because all of our girls are Christians that they take necessary overtime work so cheerfully. Each morning, half an hour before they go on duty, the girls gather for Bible reading, hymns, and prayer. In the wards they take an active part in the Bible-women's work, and Ruthbai sometimes holds an evening service alone with her patients, just before she goes off duty. We also have a nurses' Bible class, which meets once a week."

"Revelation 17," by Dr. Robert Cameron. Next month.

PLANTING CHRISTIAN COMMUNITIES IN PAGAN LANDS.

Among the many conceptions of the missionary's task in pagan lands which is correct? Ask the man in the jungles of Africa who is teaching the black man the righteousness of monogamy. Inquire of the faithful couple laboring under the shadow of one of India's temples in an effort to lift human relationships above the contacts of the brutes. Write to the toilers in Korea, buried deep in the task of giving girlhood an even chance in the world. Listen to the missionary in Japan who is teaching ideals that would do away with the wretched moral conditions there. Their answer is unanimous. The foreign missionary is busy planting Christian communities in pagan lands, and his task is a most important part of the process of establishing the kingdom of God on earth.

The process of planting these Christian communities is simple in theory. In actual practice it encounters all the customs and prejudices which the people ministered to have inherited from all the ages. But the missionary of the cross in foreign lands knows no such word as defeat. He has been commissioned to a task, and he intends to make good. The church at home has sent him forth. He arrives at the scene of his labors. What next?

As soon as the necessary mastery of a new language is accomplished, the missionary starts in to make personal contacts by teaching or healing or direct preaching. He establishes a home in the midst of the people to whom he ministers. This home is the great illustration of the power of Christ in human lives,—the message he has come to teach. For a Christian home is vastly different from a non-Christian home, especially as found in pagan lands.

As men and women accept his teaching, which at first bears down the gospel on the individual life, they strive to imitate the missionary's home. These new homes multiply, and themselves become illustrations of the power of Christ. Many who do not yield to the missionary's teaching are convinced by the new type of home of their neighbors. When a goodly number of such homes are established, a new attitude towards social customs becomes the theme of the teaching.

The African must be taught the necessity of having but one wife. The Chinese must be taught the iniquity of foot-binding. Womanhood in India must be lifted to a higher plane. The evils of industrial peonage must be pointed out. Healing of the sick must be encouraged. The value of human life must be propagated. Life becomes a new thing in every sense of the word in every village to which the missionary has come.

What if the Task is not Done?

The missionary is able to meet only a small part of the demands made upon him. One of these unsung heroes recently stated that it would take him over a year to spend a day in each of the preaching appointments in his parish. Yet he knows that he should live in each village awhile if he is to be much of an influence in making the community Christian. He also knows what it will mean to the land that sent him forth if the task is not done thoroughly. The old distinction between East and West has largely given way under the pressure of modern international relationships. Whatever evils are allowed to last in the religious or social systems of Oriental nations bear fruit for the farthest removed peoples of the Occidental world.

So the foreign missionary works hard at his task, for he knows that wherever the Christian community is established it is the means of changing the whole outlook of life of the non-Christian masses. Though he live in a grass hut beside a ditch, and work his garden patch with a crooked stick, the native Christian's life is in advance of the best in non-Christian lands, and the fruits of such living eventually come to the fore to be the pattern taken by those who have not yet subscribed to the teachings of the gospel. And the Christian attitude toward life has a tendency to national as well as community betterment. Officials find a new set of ideals arising, and a spirit of independence and progress which is exactly contradictory to the time-honored subservience and conservatism inculcated by pagan faiths.

The foreign missionary is planting Christian communities in pagan lands. He is seeing character and vision develop under the teaching of the Word of God, and peoples long dead in trespasses and sin

becoming alive to the new order of the kingdom of God.

Christian Farm Colonies in India.

It is the policy of the government in India to make grants of land for Christian colonies. Rev. H. J. Scudder of the Reformed Church writes of two such interesting experiments:

Last year the agent in the village of Badikayapalle applied to government for fifty acres of jungle land up among the hills, three miles from the town. The Christians were allowed to clear and cultivate portions of this large tract. In February Rev. S. Thomas and I laid the corner stone for a chapel to be used by this first colony of Christians in the Northern Circle. By mutual consent the name adopted for the new village was Nazareth. The building occupies an elevated site, and the outlook upon the hills is very beautiful. Several adults and some children were baptized, and the colony formally recorded upon the church records as a new village. One-tenth of the land, namely, five acres, has been set aside for the church, and the families of the colony have agreed to cultivate it and care for the trees, and give all the income for Christ and his church.

To the south of Nazareth twenty miles, and within seven miles of Madanapalle, the catechist and the village Christians of Gatlamedipalle requested me to apply to government for a tract of fifty or sixty acres in the jungle, not far from "The Village on the Hill," which is the meaning of the above big name of the village. Half a century ago there was a small village on the site, and some of the land was cultivated. This year the village magistrate permitted the Christians to clear some of the land, and this was done and about eight acres planted in grain. I have applied for the entire tract, and if it is granted the villagers will build their houses on the site of the old village, and wish to have this colony known as Bethlehem.

Our next article takes us to a Christian village in the heart of Africa.

LUANZA IN THE LONDON "DAILY TELEGRAPH."

Unexpected publicity was given some months ago in the London "Daily Telegraph" to the work of Dan Crawford. The Holmes-Reid expedition from the Zambesi to Khartoum had hard luck. One of the explorers was dying, and in an effort to save him the expedition made for Luanza. "In answer to prayer," writes Mr. Crawford, "he was very—shall I say it?—theatrically healed, so much so that even Captain Reid, a Guardsman with a monocle and a Piccadilly poise, said to me, 'By Jove, that prayer stunt did it!'" This is not mentioned in the newspaper report, but other aspects of the material by-products of the gospel are not overlooked.

Dispatch No. III. To Luanza by boat. After a promising beginning the invalid's convalescence hung fire badly. It became obvious that Kasenga, with its bad climate and absence of skilled medical attention,—though we can never be sufficiently grateful for the devoted nursing of the ladies of the household,—was no place for a complete and rapid recovery, so we decided to take him on to Luanza, where the Rev. D. Crawford, "the Father of the Congo," has a famous mission station, and where the bracing climate and a resident doctor seemed to promise all things which Kasenga lacked. This meant 150 miles of river and lake, an impossibility by canoe for a man who could not leave his bed. . . . .

Accordingly at dawn on the 26th he was carried down to the river, and his bed lashed securely to the cross seats. Such luggage as was deemed essential was placed aboard, and we set off, expecting confidently to be at Luanza the following night. Man proposes! . . . . Its waters teem with crocodile, hippo, and fish of all kinds, and its banks are alive with game. It is beautiful with its high, red cliffs, and tree-covered banks alternating with immense marshlands, and its beauty conceals every possible form of death that a river well can,—gigantic oyster-beds that will rip the bottom out of any boat, crocodiles to pounce on the luckless swimmer, hippo who at times are not above charging a canoe, tsetse for sleeping-sickness and mosquitoes for fever, to say nothing of terrific thunderstorms and sudden mighty winds. Indeed, an awe-inspiring and magnificent river, yet largely unsurveyed as it is, the average Englishman has never heard of it, and it is but one of three great affluents of that mightier stream, the

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Luanza, on Lake Mweru, Belgian Congo.

Congo, an object lesson on the magnitude of Africa. . . . .

It was one o'clock before we passed out of that dismal swamp into the wide sun-kissed waters of Lake Mweru, Kilwa island standing up like a bastion in the foreground, and the high cliffs of the western shore showing blue through the heat blaze behind. . . . .

A race with darkness! We passed the northern end of the island, observed, and no doubt speculated on, but not attacked, by a notoriously aggressive school of hippo, and then ensued a desperate race against the darkness. The little boat showed its mettle, but the darkness won: it always does in Africa. Eight o'clock found us feeling our way under high cliffs, with very little idea whether Luanza lay before us or behind. It seemed useless to proceed, and we had stopped the engine when someone spotted a fire apparently close ahead. Now a fire meant at best Luanza, at worst an informative native. Start again and let's get there! For six mortal hours five weary "boys" paddled their boat, whilst Greig steered, and Renaud and Reid stood at the bow with their rifles ready for a possible hippo disturbed whilst feeding on the bank, and a lantern trying to pierce the gloom. For five of these hours we crawled along the edge of an apparently interminable marsh where reed and bamboo offered never a hope of landing. Then at last marsh was succeeded by cliff, and we found a suitable spot, a tiny square of flatness amid tumbled boulders and thorn bushes where there was just room to pitch a tent for a sick man. By four o'clock in the morning he was safely under tent, a long day for the invalid. There were ominous rustlings in the bush which did not materialize, and dawn broke one hour later to reveal that in the darkness we had camped not 500 yards off Luanza landing-place, and under the very cliff on which Mr. Crawford's house is built. We made short work of that, received a warm welcome, and saw the patient comfortably ensconced before we dropped off into the dreamless sleep of sheer exhaustion.

Dispatch No. VI. A model Congo village. Luanza, the pride of Lubaland, and perhaps the premier village of the whole Katanga, is possibly without a compeer in the Congo from a scenic point of view. Best seen from the top of the 500-foot cliff which rises almost sheer just behind it, with Mweru, the lake of a hundred phases, yet another 500 feet below, it bursts suddenly upon the view of the traveler from inlands, who, accustomed to the jumble of huts which constitutes the average African village, will gasp with astonishment. Luanza, though naturally less pretentious, is just as orderly and well planned as Elisabethville. Its streets are wide, and planted with trees. Its houses, all square built, each having two rooms, are in many instances quite ornate with effective black

and white decoration of plaited cane-work. The roads are spick and span, there is no sign of refuse, a satisfactory drainage system carries off the surface water effectually, and there is so little encouragement for mosquitoes that the pests are scarcely known. Small wonder, then, that Luanza is held up a model to all other communities.

Two buildings at least in the village can be almost termed noble. The first, the mission-house itself, was built sixteen years ago under the direction of the presiding genius of the place, its architect-owner, and served to teach the native what could be done without the aid of a single bolt, screw, or nail. Constructed entirely of timber and earth, with a heavy thatch, the bungalow, with its fine approach shaded with beautiful palms, its flower beds and fruit trees, challenges comparison with the costly residences in the suburbs of great South African towns. The church and schoolhouse, a building more austere in character, an ample, lofty edifice, is a lasting tribute to the great work of which it is the visible sign, in which sense Luanza compares favorably with the larger and very wonderful stations of those truly noble missioners, the White Fathers, which are dotted all over the dark continent.

To the worn and weary traveler Luanza comes as a veritable Paradise, where many of the creature comforts to which he has so long been a stranger are unexpectedly and lavishly supplied. The mission possesses considerable farmland, where European vegetables are grown by the exercise of such a degree of infinite care as a horticulturist at home might expend on priceless orchids. Here, also, most, if not all, of the fruits of Africa; and last, but by no means least, one is regaled with fresh milk from the dairy, which houses a herd of which many a Rhodesian farm might well be proud.

The hospitality of the mission is boundless, as we well know, and it is not too much to say that but for the devoted care which he received here, our Mr. Plowman would not have recovered the combination of ills which resulted from our motor spill.

Luanza is full of surprises. Here, if you need it, you may have the lost starting handle of a motor manufactured, a typewriter repaired, or a book printed. It is an educational center from which many teachers come, just as they do from Lukuju and Boudainville, the two great Catholic mission stations in the same province. Its cooks, taught by the gracious lady whose knowledge of Africa from the inside is probably superior to that of any other living woman, are famous throughout the length and breadth of the land, and very much sought after in Elisabethville. Luanza will stand for ever, a monument to its creator, the Rev. Dan Crawford, who some sixteen years ago, escaping after many years' captivity from the clutches of the dread Mushidi, commenced this epic of civilization. As the author of that intensely interesting work, "Thinking Black," his name is well known in religious circles, and additional literary laurels will shortly be his by virtue of a book now on the press entitled "My Link with Livingstone," which will be read eagerly by the countless students of Africa.

I have had my greatest thrills, however, strange as it may sound, from listening to our **Chinese people take part in prayer.** In theory we believe all races to be children of one Father, but unconsciously in our own minds is there not an unacknowledged feeling that we are THE people? Some of that feeling is rebuked in my own mind and chased to rapid flight as I sit in church listening to prayer after prayer that I have not the slightest idea of understanding as yet, but that must reach the Great Heart above.—Luella R. Tappan, Kiungchow.

During the war it was planned that so far as was possible every Y hut was to have its "quiet room," a corner where men could sit undisturbed and read, or think, or rest, away from the turmoil of barracks and canteen. This plan, welcomed where it could be carried out, was not often possible in the crowded Y's of France, but a description of its duplicate comes in a report from the **Calcutta Association.** That building has its "asram," a room set apart for devotion. Those who enter leave their slippers outside and sit upon the floor in Oriental fashion. Many thus follow the Master's invitation, "Come ye yourselves apart, and rest awhile."

THE SKILL OF A GREAT EVANGELIST.*

Rev. Dwight Mallory Pratt, D. D.

It was the writer's privilege, as a theological student, to follow closely the method, spirit and results of D. L. Moody's notable evangelistic campaign in Hartford, Conn., at the time of his greatest effectiveness and renown. He not only studied into the secret of his power as a preacher, but took special pains to get close enough to him in his after-meetings to gain an intimate knowledge of his method and skill in personal work. Although Mr. Moody was not technically a scholar, and had had no opportunity for scientific training in psychology, it is no exaggeration to say that few men in the world have had a deeper, keener, truer insight of human nature than he. His intuitive knowledge of men in all classes and conditions of society was surprisingly remarkable. He read men, almost instantly, through and through. He seemed to see the uncovered human soul. His questionings speedily determined whether an inquirer was sincere and genuine, or hypocritical and evasive. With astonishing rapidity he could turn a man, mentally and morally, inside out; expose his fallacies, moral inconsistencies, perversions, wilfulness and alienation from God. His work, both psychologically and spiritually, was searching, profound, accurate, masterful.

The secret of his power lay not in his exceptional natural gifts, but in his marvelous spiritual insight, gained from his regenerate experience as a Christian, from his wonderful knowledge of the Bible, and from his intimate and prolonged study of the innermost life of his fellow men. By his skill as a personal worker and winner of men he demonstrated the inseparable unity of the mental and moral life, and that it is impossible, in any profound and accurate sense, to know a man mentally without first knowing his moral status, and his relation to the character and will of God.

This lesson is one of D. L. Moody's most notable contributions to the religious life of his generation. He demonstrated, experimentally, the unity of man in all the attributes of his personality, and in all the activities of his mental, moral and spiritual being. He proved the indissoluble partnership of the mental and moral life, and that psychology is superficial and inadequate except as it is based on the deeper insights of spiritual knowledge and experience (pneumatology). In other words, the moral and spiritual life are so linked up with the mental that a knowledge of the former is essential to a thorough and worthy knowledge of the latter. Mr. Moody fathomed the mental processes of his fellow men because, with an almost infallible accuracy, he could discern the motives, moral character and spiritual conditions that lay back of them.

This deeper psychology accounts for the thoroughness and permanence of his work. Appearances did not deceive him. Wealth, learning and external culture did not mislead or intimidate him. He could say to any man of eminence, if not confessedly and vitally a Christian, as Jesus said to Nicodemus, "Ye must be born again." He was so deeply versed in the subtleties, pride and self-deceptions of the human heart that he knew its strange, inherent, fatal alienation from the will of God, apart from the renewing and creative work of the Holy Spirit, which Jesus defined as regenerative, or the "new birth." As a result, people converted under his preaching experienced a radical moral revolution through the creative power of a genuine spiritual renewal. Mr. Moody gave a new vitality to the religious life of his generation in two continents, and his name will stand permanently among the greatest spiritual leaders of modern history.

To know men is better than to know books on psychology. One hour at close grips with an inquiring, or agnostic, or rebellious, or skeptical soul will teach one more of the inner workings of the human mind and spirit than can ever be learned from the mere study of a technical science. The more of accurate scholarship the better, but lacking the illumination of spirit which comes through the processes of spirit-

* From "The Master's Method of Winning Men," by permission of Fleming H. Revell Co., publishers.

ual renewal, the ablest mind is incapable of fathoming the true status of the human soul.

The church can never lose its hold on these vital realities without loss of its renewing and transforming power. There are phases of modern church life that are very assuring,—the growing breadth and heartiness of its fraternal spirit, its organized activities, its enlarging benevolence, its increasing consciousness of its spiritual deficiencies. Other phases of its life, however, call for serious and prayerful study,—its failure to deepen the devotional and spiritual life of its members, its neglect of family worship, its spiritual barrenness as seen in its inability to reproduce an able and adequate ministry, its loss of conviction as to the necessity of a universal human redemption, its avoidance of the New Testament doctrine of sin, of the cross, and of the new birth.

The passion for souls that gave birth to the great reformers and evangelists of the past, from Paul to Luther, from Luther to Knox, Wesley and Whitefield, and from Whitefield to D. L. Moody, that inspired the majestic hymnology of the church, that created modern missions, and sent the throb of divine love into all lands through countless heralds of the cross, is the passion that can never die if the church is to live and penetrate all human institutions with its moral ideals, its spiritual energy, its recreative and saving power.

Jesus' personality has indeed become the center of human thought as in no former age, but in spite of this its recent teaching is not laying emphasis where he laid it, on the universal sinfulness of man and the need of divine grace for his salvation. The church of today can recover its spiritual vision and its passion for souls only by putting the third chapter of John's Gospel at the very forefront of its preaching. The heart of Christ's teaching is here. Here the story of man's need and of God's redeeming love is best told. Here from Jesus' own lips came the glad promise of the Holy Spirit's renewing and saving work.

Add these deeper truths, convictions and experiences to the splendid organization, equipment and enterprize of the church of today and it would sweep round the world with resistless power!

THE RESOURCES IN CHRIST FOR THOSE WHO HAVE FAILED.*

Rev. John A. Hutton, D. D.

Master, we have toiled all night, and have taken nothing: nevertheless at thy word I will let down the net.—Luke 5. 5.

It is not difficult to say what guided the early church to preserve this incident which I am taking as the basis of our thought.

Here we read of Jesus coming upon certain men in the grey of the morning when they were tired, dispirited, and ready to think the worst of themselves, and so dealing with them that they went back to their work with a new heart. Here we have the story of Jesus encountering men who have failed, and so dealing with them that they go back into the very elements in the midst of which they had failed,—and fail no more. It is easy to see why the early church fixed upon that story, and said in effect: It matters not what goes, that story must remain, for it expresses so finally the very thing that Christ came into the world to do.

It is one way of describing the whole purpose of Christ to say that he came into the world to encourage men. There is a great deal of religion in the words we commonly use; there is a great deal of religion in that word "encourage," to put heart into.

Now I know that you will not find a text in Scripture which literally declares that Christ came into the world to encourage men. You may not find one text to that effect, but you can certainly find a hundred texts to that effect. Probably if you and I were asked to say in a sentence what Christ's function was in the world, we should say, he came to seek and to save that which was lost. But it would

* Northfield General Conference.

be an easy matter, and not too ingenious, for me to show that these very words which we all agree represent finally our Lord's intention in this world, really mean the same thing as I mean when I say that Christ came into the world to encourage men. For that man is lost, and only he, who has meanwhile lost heart.

Our Lord once spoke at length about this very idea of lostness. There is an entire chapter in one of the Gospels containing what he has to say about lostness. And the conclusion of the whole matter is that in Christ's great charity there is no such thing as lostness. One of the great services which Christ's advent has rendered to the world is that not only has he created a clean heart and a right spirit in men, but he has created a clean heart and a right spirit in certain words. And amongst the words which Christ has redeemed is this word "lost."

I say our Lord once preached a sermon, as we might call it, upon the condition which we call lostness.

He said a woman once lost a coin, whereupon she lit a candle, and swept the house, and found the coin; and his whole point was that the coin was not really lost, not lost absolutely: the coin was there, it was waiting to be discovered. A thing, in our Lord's view, is lost when it is out of its place, when, if it is a coin, it is out of circulation.

And then, as though that were too easy an illustration, our Lord chose a more difficult one; because after all, when a coin is lost it can at least lie still where it is. It may even have a kind of glitter in the darkness which will catch the eye of a careful searcher. And so our Lord took a further example, an example of a more difficult case.

A man, he said, once lost a sheep, and he set out to find it. But once again it was the whole point of his story that the sheep was not really lost, not lost absolutely; it had not fallen out of the universe. It was there, but it was out of its place, it was away from its own securities.

And then our Lord took a still more difficult case,—because after all, if the loss of a sheep presents a more subtle problem than the loss of a coin in that a sheep may wander and wander, still a sheep has the instinct to bleat, to cry out in its distress, and that cry will guide a careful searcher.

Our Lord, therefore, took a case of lostness which then as now presents the utmost difficulty, the case of a lost man. A father had two sons. One of them stayed by him at home, another went away and was lost. But once again the whole point of our Lord's story even here is that although this man was lost according to the morality of his time, lost in the light of the resources of society, he was not lost from the point of view of God. He had not fallen farther than God could reach him. He was out of his place, woefully out of his place, but not out of the reach of God.

Christ came into the world to seek and save that which was lost. He came to guide the wayward and mistaken human heart back to its home in the Father's love. He came to encourage men.

And now let us come more closely to this story, which seems surely to have been retained in Holy Scripture for the sake of people like ourselves.

How did our Lord deal with those men when he met them in the grey of the morning, and when, looking back on the night of their toil, they confessed that they had failed?

The Place of Failure.

1. In the first place, Christ sent them back to the very place where they had failed. Nothing in their circumstances was to be changed,—the same waters, the same boats, the same nets, they themselves the same men: nay, if anything, scarcely the men they had been before, because every failure, unless God helps us, adds to our impotence. He sent them back.

There you have the iron of the gospel, the severity of God.

George Eliot says somewhere that the ethics of Jesus were effeminate. The church must have greatly misrepresented Christ to make such a saying possible. I can imagine nothing more difficult for the natural man than to go back to the place where he failed, to meet again the things that mastered him. To go back to the place where people know that you have failed, to go back to the place where we ourselves know that we have failed, that

surely is one of those experiences, like a man cutting off his left hand with his right, which Jesus said one must go through in order to come well within the kingdom of God.

How often in our lives, and in what were by no means our worst moments, have we pleaded with God in secret that he might send us back to a different kind of work than that which has engaged us, or that he might himself so work upon circumstances as to give us a substantially new outlook! How often, like the apostle face to face with his own mysterious scourge, have we besought the Lord with cries that he might remove something from us! And he has answered us as he answered his great servant. And even whilst our flesh shrank from the ordeal, we knew that it was the pure Word of God within us: "My grace is sufficient for thee; my strength is made perfect in weakness."

It would have been easier, we suppose, for these disciples had Jesus sent them into other waters, to recover in new circumstances their self-respect, to blot out their failure here with the glow of victory there. But consider for a moment what would have been the result for these men if our Lord had chosen to take this way with them. In later years they would have been able to recall the story as an illustration of the extraordinary ups and downs of human experience. They would not have been able to quote it as an indisputable illustration of the power that Christ can give to a man to overcome circumstances in which without Christ he had failed.

It is not only to the same circumstances and outward conditions of life that Christ sends us back: he sends us back to face our own interior circumstances, those dispositions and weaknesses of our own, which, more than the force of outward things, have led to our failure as often as we have failed.

What I mean there for you and for myself is just this: there is, as the apostle said, a sin which most easily besets each one of us. There may be a thousand matters in which, as it appears to us, we can obey the will of God easily, and even with enthusiasm; but there may be just one thing which hitherto has been our bane. It has defeated us in secret. We try to circumvent it, to compensate for our failure with regard to it by an excess of loyalty in some other matter of our life, but that one thing keeps looking at us, and it is back to that one thing that Christ sends us, in his spirit, to attack it, to tear it from our own heart.

The Command of Christ.

2. And now to proceed another step. Whilst it is perfectly true that Christ sent these men back into the very elements which had exhausted them and worn them down, still there were some blessed differences in the new situation.

For one thing, Christ sent them back. Sometimes the feeling comes to us that the circumstances in which we are to do our work for Christ in the world are perhaps not the very circumstances which the will of God has laid upon us; and the very difficulties which we encounter in these circumstances seem to us a corroboration of this feeling. If we could be sure that it was God's will that we should labor where we are laboring, then, unless there is something fundamentally unsound in our attitude towards God, that will be enough for us; for is it not the case that what is inevitable is easily borne, that what we must do, somehow we can do?

Now, whether or not we are all of us in the very places which God has designed, is a matter on which no one can give guidance for another. But it is a matter on which I wish to believe that Christ himself can give us guidance one by one. We know what poor judges we are of what is best for us. We know how, looking back upon our lives, the very things which at one time we shrank from appear now as the very things which made the greatest contribution to our life. We none of us know what lies before us, and what if God in some stress of our life at this moment is preparing us and qualifying us for some service later on or for the faithful enduring of some poignant thing?

We would all do well to believe that if we knew ourselves as well as God knows us, and if we could see all that lies before us, we should not wish our circumstances changed in the least. We should only wish that God would maintain within us a more attentive conscience to the guidance and value of each thing.

If, during these days, God has come near to us in any new warmth of heart, in any new resoluteness of will, in any new deliverance from paltry and self-seeking ambitions,—if we have been aware of a stir and fulness in our lives, let us regard all that as his equipment for tasks that heretofore have been too much for us.

The Deep.

3. Once again, our Lord not only sent them back to the old waters, thereby making an enormous difference, but he sent them more deeply into them; and there you have the very thing I wanted to say.

"Launch out into the deep!" said Jesus.

We are all right so long as we are in the deep.

As I get older I see no other interpretation of this perplexing life of ours than just this: It is God sending us out into the deep, and endeavoring to keep us there.

Now, like every other principle which is finally true about this life of ours, this is a principle for which you will find the simplest and most everyday illustrations.

How the time hangs on our hands when we are not deeply engaged! How slowly the fingers of the clock go round when our eyes are upon it, wishing they would hasten! How tedious our work is when we are wishing it were done! How, on the other hand, the fingers of the clock race around when we are not thinking of clocks or time, when we are absorbed in the task before us! How truly time ceases to exist! So is it in every region of our life.

The deep way is the prosperous way; the shallow way is the irritating, disheartening way. It is what we keep back from God that troubles us.

I have often said to my own people that the best way to get through a dull sermon is to listen to it, because a man cannot speak without meaning something, and it is perfectly amazing how the time will pass when you give yourself without reserve to even a dull preacher.

Then again there is a joy in thoroughness, a joy in mere excelling, a joy in fidelity to obscure details: and I do not think there is a purer joy in the world, for it is a secret joy, it is a joy that you share with God.

Of course this is a doctrine which is known as true only by those who make faithful trial of it. Outsiders must continue to regard it as a paradoxical thing that life which is difficult at the edge is easy out in the depths; and sometimes God, in a kind of despair about us, takes the entire matter out of our hands, and in order to deliver us from the misery of some shallow and reluctant obedience, lifts us bodily and plunges us into the depths, where to our own amazement and to our blessed confusion of face we find—what can only be expressed by a hopeless confusion of metaphors,—we find in the depths a rock for our feet!

Take an illustration. Let me suppose the case of a man of business and affairs. One day you have had bad news. Something has happened which is going to alter for the worse your fortune as a man of the world. You find yourself face to face with financial difficulty, and you can foresee that it may very well end in poverty; certainly it is going to lead to an entire change in your position in the world. Immediately the sun is struck out of the heavens for you. The world seems grey and unintelligible, and in that unhappy, burdened, rebellious spirit you come home in the evening.

As you reach your door it opens, and there stands your wife. In her anxious face you can read at once that something has happened in your absence.

You say "What is it?" and together you enter your home.

"Hush!" she says, "you must make no noise: our child has been run over in the street. The doctor has been here. He is still unconscious: we can say nothing."

Tell me, at that moment are you thinking about your financial embarrassments? Do you still agree with what you said in your heart a moment ago, that there could be nothing worse in the world than a change of fortune? Nay, if you are a man, if you have not lost that final moisture and tenderness of the soul which make us men, you will go away into your room, and shut the door, and cry out to your Father in secret, "Lord, forgive me that I blasphemed! I was as a beast before thee!"

What has happened? God has taken that man out of the shallows and plunged him into the depths. He has delivered him from the bitterness that comes of shallow

troubles into the peace and faith that come with the holier burdens.

There is still a deeper concern which can shake the depths of a man's soul. "When thou with rebukes dost correct a man for iniquity, thou causeth his beauty to consume away like a moth."

It is an instinct which I encourage within my own heart, to believe when I am fretful and petulant and rebellious that God is preparing some stroke for me which will steady me and deliver me.

"Launch out into the deep!" There are moments when this word of God that sends us out into the depths is sweeter to our soul than honey and the honeycomb.

THE PRESENCE OF CHRIST.

4. Finally, Christ not only sent them back, he not only counselled them to go more deeply into the waters which formerly had yielded them nothing: he himself went back along with them.

The most dismal kind of life surely in this world is to be trying to fulfil the ethic of Christianity without its joy and its power: in short, to be a Christian without the daily presence and support of Christ himself. We should have said that it was a foolish thing to imagine that a man would try to serve Christ without the presence of Christ; we should have said that, if we did not know from our own behavior how very common it is.

Now in this matter we must, as St. Francis de Sales recommends us, deal tenderly with ourselves. The tide of faith is not always at the full. There are things that we learn about God, because there are things that we learn about our own natural necessity, in hours when the tide has retreated from our hearts. There are days and days when, it may be, we just go on and on; and perhaps we must not blame ourselves too severely when those days come. Let us, however, during such times keep our eyes towards God! Let us not believe that these days of dry spirits, and weariness, and reluctance, and the hard obedience of the will, are the best that God can give! Let us maintain a steady protest against them, a firm attitude of supplication under them, saying to our souls, We shall yet praise thee, O God! And if my own experience is warrant for my words, see if God will not open the windows of heaven and fill to overflowing your heart again! If there are times when it seems to us that Christ withdraws, there are times when he comes most blessedly near: and the whole wisdom of the deepest life is, in such moments of conscious nearness to yield ourselves freely to the generosity of the hour and to commit ourselves beyond ourselves. For what is spirit but that power by which we derive from or through ourselves more than we contain?

In my student days there was a man whom later I came to know, and to know so intimately that he gave me this confidence. As a youth he was troubled with a weak heart, and was liable, as a man in that condition is, to all kinds of subtle misgivings and fears. Amongst these he had a feeling, which became an obsession in his case, that he could not pass a certain point in our college quadrangle. Day after day he tried, and day after day he failed. Now that to you and me, who are of robust health, may seem a trifling and ridiculous embarrassment of the mind, but my friend felt that for him it meant everything. If he could not pass that difficult point it meant that he could never be a man. And so day after day he tried, and day after day he failed.

He would draw near to it, and then it would be as though his heart stopped beating, and he would have to lean against a wall. At last he did what he should have done long before: he spoke about his condition to his dearest friend, who, with the understanding and reticence of a great love, said:

"Look here, you take my arm!"

And so together, he leaning upon the arm of his friend, they passed the perilous point. They passed it not once nor twice, but again and again, until the point as a point of trial had vanished.

He triumphed in the society of a soul that understood. "There is a friend that sticketh closer than a brother,"—to whom with the Father and the Holy Ghost be all praise in the church throughout all ages, world without end! Amen.

Petition is only one province in the vast kingdom of prayer. Whatever our difficulties there, the wide ranges of prayer are not closed to us.—H. E. Fosdick.

THE POWER OF A VISION.*

Rev. H. R. Weir.

What is it makes the difference in life between two people? Two girls working in a shop, clerking behind the counter, with the same stock of goods: one smiles when you ask her a question, the other frowns; one makes you want to come again and trade with her, the other makes you wish you never had opened the door of the shop. Two men in the same employment: one happy and joyous, seemingly care-free, a smile always upon his face, and the other disagreeable and unpleasant. Two girls at their studies: one always rushing ahead and stepping a little bit beyond the work which has been assigned and gladly embracing the opportunity, seeming to find in the work that she is doing an opportunity to a greater end, and another just skimming through, barely making it at the end, grudging the time that she spends on her books, as if education was the last thing in the world that she cared for. Two girls in the same circumstances in life, having the same clothes and the same opportunities, the same food, the same beautiful home, the same parents, the same loved ones and friends: one always happy and glad, the other always a little bit disgruntled, there are always clouds in her life, the sun is seldom there.

Why is it? Why is it that one day we are happy, our vision seems to pierce beyond the farthest reaches of the unknown, and faith seems to buoy us up, and hope pushes us ahead, and the next day we may be down in the dumps, the sun has all gone, hope has left us? Why?

Nothing is truer in life than that we are not mere bodies that possess souls, we are not mere material beings, but the fundamental fact is that we are souls, that the greatest part of us is spiritual rather than material, that the main thing in our make-up is not the thing that we see merely with the outward eye, but the thing that we experience in our inward nature. I do not care how sceptical and how unromantic you may be, the thing that makes life is that part of each one of us which is spiritual. It controls all the hidden springs of life, it makes life or it mars it. And that which ministers to the spiritual is the great Spirit of life and God; that great power which transforms life is God coming into touch with our spirits.

When Isaiah was a young man, he tells in the beginning of his book, he went one day into the Temple. It was not the first time in his life that he had gone into the Temple to worship God, but it was the first time in his life that he ever had worshiped. He was, I imagine, a young, handsome, rich, popular youth, welcome in the court of the king, fawned upon by the ladies of that gorgeous time, always welcome and praised wherever he went. He tells of the experience that came to him that day in the Temple, "I saw the Lord high and lifted up, and I said, Woe is me!" It was the vision that Isaiah had in the Temple that day that made him Isaiah the prophet.

Saul, vigorous man that he was, thrilled with the thought of work to do, never had known what it was to be lazy or selfish. Always in service that he thought was for God, on the day on which he went to Damascus and fell down on the road and became blind to things without, Christ spoke to him, and he himself tells us in no uncertain words that it was then that he was changed into a Saint Paul.

We might expect it in Bible story, mightn't we? They seem so unreal, many of these stories. Everything that is written in the Bible we can accept and say it is all right, it was quite possible then. But does God speak to men outside of the Bible? Oh, yes! The Bible is merely a record of a section of life. God has not ceased making himself known in the lives of others.

Some years ago there stood at the top of a flight of stone steps in New York City, on one of the cross streets off of Fifth Avenue, a young man, barely twenty years of age. He was a graduate of a college and of a medical school. He was recently married. He was just starting out in life, care-free and joyous, hopeful as to the future. Not feeling well, he had gone to

* Northfield Young Women's Conference, June 1922.

consult his family physican, and he had just come from the office where his physician had told him that he was suffering from tuberculosis. When Trudeau thought of himself, that his life was doomed, that it was all over with his hopes, what do you suppose happened? There was something inside that spoke, and he said, "If I am incurably ill, I must so live the days that are allotted to me that those who follow me will not suffer as I suffer"; and that was the beginning of Saranac Lake sanitarium and all that it has meant for countless numbers of sufferers. It was God who touched his heart.

Louis Pasteur was a country lad who lived in a village in the east of France, never going far from home. His father was a tanner of leather in a very small way, but Louis decided when he grew up that he must get out of his father's house, out of his father's business, he must get into the world; so he went away to study. He worked his way through school, and became one of the world's great scientists. But the greatest thing that Pasteur ever did was to refuse the position that was offered him by the emperor, almost a command, to be a teacher in the University of Paris. He turned his face upon all that that life might have meant to him, and went to the south of France to give his life for the poor suffering peasants, and he made his name famous in studying a blight of the grape crop in the south of France.

Some years ago a young boy, a telegraph messenger, stopped in front of a church on Broadway in New York City while delivering a message to someone in that neighborhood. It was just at the hour of noonday service. He looked in. It did not mean much to him. He was the son of a sexton of a little village church in Connecticut. He had not finished school; he did not like to study. He was restless, as boys so often are, and he had found his way to the city, absolutely penniless, and had secured a position. That day when he opened the door of the great church and looked down through the central aisle, someone was preaching in the pulpit, and the lights of the sanctuary caught his eye, and he said to himself:

"Some day I am going to stand in that pulpit and preach to this church crowded!"

When he became a minister of that church they had to put extra seats in all the available spaces to take care of the throngs that came to hear him preach. What called him out of the uniform of a messenger boy? What made it possible for that poor, ignorant lad, who had hardly had a single advantage in life, to become one of the greatest preachers in the country? It was something within him. God speaks to us in many ways.

A poor girl went out of a store in New York one day absolutely discouraged, disgusted with life. She had spent twenty years in the millinery department there, and there was one thing that she could do that no one else in the employ of that great organization could do as well: it was putting the curl on feathers for women's hats. Because she did it so well she received the wage of twenty-two dollars a week. After twenty years of service that was what she received. She had to support her home. Her mother was ill, and she had a wayward brother who did not amount to much, and it was all that she could do to keep that home going. One day there came a temptation to let go. At the noon hour as she came out on the street she cast herself down on the car tracks to let the trolley car crush out her life. Just then the peal of bells from a church near by rang out, "Nearer, My God, to Thee." She knew what it was to be religious. She had often been in the church, but never before had God spoken to her heart. As she lay there in the midst of Broadway hearing the peal of bells from the spire playing "Nearer, My God, to Thee," something in her throat was touched, and that woman has become a power of the Christian church in New York City.

Life is filled with people of all kinds, but in the large we can divide them into two groups, those who have seen and those who have not seen, those who have been touched with the spark of God's fire and those who are leading a humdrum life.

Life without Vision.

Life is a terrible thing for one who has not known the glory of a vision of God. It is monotonous, dull, uninteresting. And how true it is that the majority of us go through life never even knowing that there is such a thing as a possible vision of the reality of life! Yes, there are a great many square pegs in round holes, and round pegs

in square holes. Some of them rattle around like a dried-up nut in a shell, and others are bursting their shells because they are so swelled with life. There are girls scrubbing dishes in kitchens who ought to be teaching classes in our universities, and there are teachers in our universities who ought not to be there. Life is full of misfits, and why? Because we have not seen the vision that calls us out into life.

Most of us take life as we inherit it. We inherit our blood and our bodies, we inherit our circumstances and our surroundings, and from these circumstances and surroundings, our homes and our friends, we take our outlook upon life. Our parents are largely respectable, and so we become respectable, and we do the things that they do. Along with these things we get a good many of our religious ideas. Most of us are members of churches because we were born into those churches and we could not help ourselves. We found along with the other curtailments of the joys of life the fact of a Sunday and a church, and so we accepted them. With many boys and girls religion never has had any other meaning than something that takes the pleasure out of life, a restriction, a duty, an obligation; and when they think of being religious they think of things that they are not able to do on Sunday and that they can do on Monday, or they speak of some things that their friends do because they are not religious that they would like to do, but do not dare because it isn't done in their circle.

How contrary this is to the whole spirit of Christ's love! There is not a single thing in the life of the Master that makes one believe for a moment that he lost anything in life that was worth while. Did you ever see a life so bubbling over with the joy and the satisfaction of living as his was? There is something in religion that makes it possible for people to be happy in a way that they never have been happy before, there is something in religion that brings a freedom and joy in life that nothing else can give. If any of you have come to this conference thinking that perhaps you have lost something out of your lives because you have come, or are giving yourselves any particular credit for being a little better than those who are at home because you have come and you have given up something else, I want you to forget it. Yours is a peculiar opportunity. There is a great blessing in store for you here. If you embrace your opportunity of knowing God intimately your life will begin to grow as it never has grown before, and you will find great avenues of joy and pleasure opening up to you, because that is the power of God in one's life. Yes it is the vision that makes the difference.

Some days after the resurrection Peter and his friends were standing by the Sea of Galilee. There were the old boats and the nets that had been left so many months before when Jesus had called them. And now he was gone. For a time in their lives there had come a gleam of something that was different from fishing, a vision of a way of living that was going to bring them great satisfaction they never had known before,—an earthly kingdom perhaps, the overthrow of the enemy and the liberation of the people from bondage. But they had given it up, and they had gone hungry for something that Jesus gave them, and then he was taken away. He was dead; he was buried. True, he had been raised, but there wasn't the satisfaction in it that there was before. They didn't understand the situation and Peter said, "Well, I am going back fishing!" And the others said, "So are we." Oh, the tragedy of that scene,—taking the old boats and the old nets, and pushing out on the same old sea! The vision was gone, the spirit was gone, all the hope and faith of their lives were gone, and they had come back to the tragedy of making a living. Mistaken, foolish men, so they thought. There are many of us that live like that. The vision is gone.

A Vision for Everyone.

Again, God has a vision for every one of us.

Do you believe that? Why are you here? Have you stopped to think for one moment since you came yesterday that God has placed you here; that God in his great mercy and lovingkindness and wisdom is planning your life for you; that he sees something ahead of you that you do not see that you are to do in the immediate future, tomorrow, the day after, next month, next year? All your life is completely planned for you. Do you believe that?

It seems to me that every experience that comes to me day by day confirms the assurance which is mine that our lives are absolutely in God's keeping, and that they are planned for us. True, we do not have to do the thing that is planned, but the plan is there, it is possible if we will make it. Nothing ever happens, nothing ever comes by chance; everything is always intended and plotted out for us. Do you believe that? Do you believe that in the great scheme of God's universe every last one of you occupies a particular place in that scheme; that God has put you here to work out his infinite purpose and plan, and that unless you find your place in that plan that part of the plan will forever be a failure in God's kingdom? Do you believe that? It is true. Unless you do the work God has intended you to do, that work will not be done. God's plan will have been a failure to that extent.

And I rather imagine that for some of us God is going to find a way of making his plan known right here. It comes in many ways. We must be very careful not to make the experiences of others ours. There is nothing very stereotyped or formal in the way God speaks to us. He comes to us in varied ways,—through a friend, some one we love, the memory of some one whom we have loved and who has been taken from us, or through some great experience, some great catastrophe, some great sorrow, or some great joy, something that comes into our lives and wakes us up and makes us realize what it is to love.

There was a beautiful Southern girl at the outbreak of the war who came forward and volunteered her services as a nurse. She entered into training, she graduated from a hospital in the South, then she went to Baltimore and took special training at Johns Hopkins, and she went up to do post graduate work at Bellevue Hospital in New York. When she finished she was given a responsible position with a unit that went to France. In France this beautiful Southern girl married a doctor from the North. He came from a religious home, as she had come from a religious home, but neither one of them had ever thought much about giving their lives to service; but the war made them realize what it was to really live and to serve. They had marvelous records. She was recommended three times for decoration because of bravery. They came home, and the doctor opened an office in a great city. A little girl was born to them, and it was a very happy home. It was my privilege to be in that home a good many times and to know them very well.

One day I was summoned there hurriedly. The doctor and the baby had been taken terribly ill. Some careless patient had brought some disease into the office. Nurses were called in, doctors were summoned, and the utmost care was given to these two. The doctor died, and I buried him, and within a week I buried the baby; and there was that beautiful home absolutely wrecked, and that beautiful girl, not yet twenty-five years of age, living alone in her home, everything tumbling around her.

That was about two years ago. I cannot tell you the details, but there has been a marvelous transformation. For over a year that girl was broken in health and mind and spirit; never smiled, never lifted her head, never wanted to see anyone. Some way, I don't know how, light came. This fall she sails for China as a missionary of the church. I wish you could see how happy she is, the joy that lights up her face. For awhile she thought that life was ended, but in reality she learned that it has just begun. She has found her place. Life is full of experiences like that.

Now we may be called to great service such as she has been called to,—she goes to Shanghai to become a nurse in the hospital at St. John's College,—most of us may be called for much less prominent service than that.

Have you heard the story of the little crippled girl in Philadelphia who from birth has lain on her bed? She was poor. She never knew what it was to do anything for anybody but smile, and she did smile a lot in her pain. A great minister from a big church used to call on her, a man who is known the world over; and after he had called on her week after week he told her the story of his church, which she had never seen. It was a little church on a side street, and there wasn't room to do the work which he knew they could do; and she knew from the way he talked what

his ambition was for that church. He wanted a new plant, a great plant, and he used to tell her about it. One day, after she had been praying for months as to how she might in some way help him build his church,—one day when he was sitting beside her bed she put her hand under her pillow and took out a little, worn leather purse, opened it and placed the contents in the rector's hands, and said;

"Here is all the money that I have saved, that people have given me."

There were eleven cents in that purse, and her eleven pennies built a great tabernacle in Philadelphia, and a great college and school in connection with it.

How God Leads.

Do you realize how God leads us? There are two fundamental requisites for the one who would know the leading of God.

The first is this: God always leads by character. God always builds on character. It is not enough to do; you must first of all be. The other way around does not work. Many say, "Give me a job, and you will get me interested!" Yes, but it does not work that way! You must see Christ first before you can work for Christ. The vision must come first.

The second requisite is that God always calls to service, never to idleness or to ease; always to work, to something that we must do. Sometimes there are good people who are quite certain that they are right in their attitude towards God, but their goodness is good for nothing. It is worthless to be merely good. You must make an impression upon life, somehow, somewhere.

Lastly, a vision avoided means a life perpetually unhappy.

In St. Mark's Gospel, in the tenth chapter, is the story of a great refusal. The rich young man had come to Jesus because of the attractiveness of the personality of our Lord. He asked him the fundamental question of all, and when he heard the answer he turned away, because he could not pay the price; and I rather imagine that when he went back to his old home, his old friends and his old pursuits had lost all their attractiveness for him, and he was forever after discontented. When God has spoken to us we cannot avoid the call.

Sometimes we say to ourselves in conferences like this, "We must not let ourselves go unguardedly. We must not in some emotional crisis make a decision that in later life we may regret." We say to ourselves, "I think we had better wait until we cool off, and go home and think it over." Christ never did that. No great decision was ever made like that. No life was ever won like that. No man ever consecrated himself to the service of almighty God like that,—when he had cooled off. There is a chance for the devil to come in. God speaks to us on the mountain tops of spiritual experience, and when in some way you have been raised to that mountain top and you have forgotten the world that is about you, and your friends and all the worldly interests, and you just seem to be face to face with God almighty, listen and make your decision then! This is ultimately true, that in a great experience we are nearer the reality of self than at any other time. We have been aroused, we have been awakened, and in that moment God is speaking to us and calling us to follow him. Do not be afraid of doing too much! Do not be afraid of being unduly emotional, of giving up too much! Do not think that you can go just half way and keep the other half to yourself! Half way yielding is worse than none.

I ask you, you whose privileges are so great, whose resources of life are so abounding, who have so much of joy and happiness and pleasure in a conference like this, what are you going to do with these things? Will you keep them for yourself, or will you live for someone else and take them out into the world? Remember this, God is speaking to your heart. I know not how and I know not when, but I do know this, that God has a call for each of you. Will you listen to that call?

Do You Know—

Where the Capital and Labor War will end?
How Your Family can be Well Dressed?
What Happened to an Unburied Corpse?
Can We Enjoy Sinless Perfection?
Where the Fatherless can find Mercy?
Did Jesus Claim to be God?
Why the Bible Says so much about Bloodshed?

—Rev. Lee W. Ames.

CHURCH MUSIC FROM THE STANDPOINT OF EFFICIENCY.

Miss Anne Henderson.

I am glad the editor put "efficiency" in the title of this article, for it takes the discussion out of the vague, illimitable field of personal taste and places it in a territory clearly defined by certain underlying principles. But it is well to have at the outset a clear definition of the term. Efficiency is not always the quickest way of doing a thing, not always the cheapest, not always the easiest; but it is always the best way of producing the maximum of a desired result with the minimum expenditure of time, effort and money. And for efficiency in church music, as in every other line of effort, different kinds of work require different tools. The flexibility which adds to the value of a fine saw increases its uselessness as a shovel, and while it may in an emergency be used for that purpose, no efficient worker would choose it.

Today the organized church services fall naturally into five distinct classes: regular preaching services, Sunday school, midweek meetings, young people's gatherings and evangelistic services.

The most conspicuous of these are the evangelistic: not only because they get the front pages of the daily papers, but also because their promoters are the most active in creating new sacred music and urging its use upon the religious world. Such services are designed to revive interest in lukewarm Christians, and to reach the unconverted who are hardened to ordinary religious influences. For them a special type of music is needed. With the religious impact compressed into a few weeks, and a constantly changing audience largely actuated by curiosity or a desire for entertainment, education in the higher principles of religion is out of the question. The hymns must deal with the elemental phases of religion, and repeat their main thought so often that it will mechanically hammer itself into the minds and hearts of the hearers. They must appeal to the emotions rather than the intellect; consequently, intensely individualistic songs, forcing the singer to apply the truth to himself, are generally the most effective.

The regular preaching services present almost an opposite situation. Here we expect not an audience seeking entertainment, but a congregation, mainly believers, met to express their devotion to God and to learn how they may better serve him; and the bread and milk of church music are as profitless as the repetition of the multiplication table would be in the university classroom. They require hymns that present both fundamental and advanced principles of Christianity, with tunes in harmony with the ideas they convey and with the dignity always inhering in any building definitely set apart for the worship of God. They are fond of certain hymns and tunes, not just because they are old and familiar, but because they fit their experiences, and sometimes because their vocal organs cannot accommodate themselves to new tunes.

At the same time, the stability of the attendance makes it possible to learn new music frequently, and it should be done in order to maintain the interest, even if all cannot join. This can be accomplished without much effort by having the choir sing the new hymn once or twice as a special number, and giving it to the congregation for a few Sundays thereafter.

If the Sunday evening services attract many unconverted it may be wise to use a hymnbook of a lighter type, but even then the needs of the Christians should be remembered, and with our modern church hymnals it will often be necessary only to vary the selection in order to secure an entirely satisfactory result. Most congregations waste much valuable ammunition in the large tracts of their hymnals which they never explore. Except those for special occasions, every hymn and tune in the book should be given a fair trial before it is relegated to the dump of "We never sing that."

The Sunday school presents a third set of conditions. Even remembering that it is no longer solely the children's institution it was once considered, it remains true that it is still particularly the children's branch of the church organization, and they are the mainstay of most of the schools. Its music must cover both the earliest and

later ranges of Christian experience, but it should be suited to the development of each department, and be such as the pupils can sing with sincerity and truth. To hear a nine-year old Christian boy bawling

> What a wonderful change in my life has been wrought,
> Since Jesus came into my heart

is an outrage; for all his life has been model, and he is conscious of no change whatever in it, and it is training him in insincerity to ask him to sing what is not true.

The pupils are easily impressed, and mercifully ignorant of the greatest depths of sin. They need to have their minds and hearts trained rather than their emotions excited, and the general trend of their music should be educational rather than introspective. Hymns which present the basic truths of Christianity in simple language, and offer worthy ideals capable of accomplishment, with the standard hymns of the church, should be the staples. Much time, money and effort are wasted on special music for Christmas, Easter and other occasions, which is used only once. It might almost be taken as an axiom that a hymn is not worth learning if it will not bear repetition a year later. Few schools use on one occasion all the music in the program they buy; and it would be better if most of them would buy a few extra copies in the beginning, lay them aside for a year, and then repeat the best of the first year's exercises, freshened up with the unused portions. The time saved from rehearsals could be spent on better things.

In the young people's meetings the attendants are being trained to put their religion into practice, and the educational and inspirational features need to be combined, with enough of the emotional appeal to satisfy the sentimental tendencies of this period of development. Their music should combine the brightness and high ideals which attract the young, with the durability that will make them a permanent asset; for they will soon forsake the habit of regular study. It is a time of consecration with many of them, and, knowingly or unwittingly, of choosing life paths for all. Hymns calling to service and sacrifice should be linked up with their earlier standards, and among the emotional songs care should be taken to choose those expressing unselfish, reasonable sentiments, and to reject all the mushy and egotistical.

The midweek service is sometimes the greatest problem of the pastorate, and yet probably less attention is paid to its music than to that of any other department of the church. Is there any connection between the two facts? The question might be worth considering.

These services differ so widely that what is here said is to be regarded as suggestive rather than as settled conviction. If your midweek service is a success, skip this! You need no advice.

Commonly these gatherings consist of a faithful few, middle-aged or more, inspired by habit or duty, or else so interested in the church that they want to pray for it, or so interested in their own spiritual growth that they come for help. There may be a few exceptional young people. All too commonly, also, there is no competent leader of the singing ("It is not worth while when so few come"). The hymnbook is that selected for the Sunday school ("We meet in the same room, you know"); or the remains of a small-type, evangelistic book bought years before ("Because they all know those hymns"). There is usually an organist: often one of the old reliables, with eyes too dim to find the notes for a new tune and fingers too stiff to play them if found. Is that music for efficiency in the midweek services?

The first thing to do is to provide a leader who can sing church music at sight and an organist who can both read and play it. Furnish a hymnbook printed in good clear type, as others besides the organist may need glasses. It may be a light, inexpensive book, or the word edition of the church hymnal. It should contain a good proportion of standard church hymns, those with taking melodies, if not rich harmonies: Moody and Sankey gospel songs, and some of the newer hymns, or the older Sunday school hymns, which are commonly familiar. Freak intervals and tunes which run on sustained high notes should be avoided, and the subject matter of the hymns should appeal to mature intelligence and experience. A selection of responsive readings in the book will be

helpful, enabling those who have ceased to sing to take active part.

To sum up each class in one word: The music in the revival services should furnish arousement, in the preaching services nourishment, in the Sunday school education, in the young people's meetings training, in the midweek service confirmation, and in all of them Christian conviction. While it may not always be possible, or even advisable, to have a different book for each service, it is always possible and advisable to make a different selection from the one on hand. The intelligent use of one book in several services not only lessens the expense but produces a uniformity and continuity in the musical practice that is an element of strength to any congregation, but the indiscriminate use of a few hymns from one book, sung on all occasions regardless of suitability or intrinsic worth, just because "They go well" and no one bothers to teach any others, reduces the music to a dead level of monotony where it produces no result except lack of interest.

If a Sunday school book is used in several meetings, give the young people the benefit of the ones they sing in the school and the older members the pleasure of those they have in church. If it is an evangelistic book, get away from the beaten track and try the hymns no one else sings. But be sure you read the words carefully before you try to sing them, so that you will not have a group of Christian veterans beseeching each other to "Turn to the Lord and seek salvation," or a dozen clearly non-Christian youngsters announcing vociferously, "You may look for me, for I'll be there," meaning in heaven. You hope they will, but you know there will need to be some great change spiritually as well as physically before they do. And to help bring about that change is the high-water mark of efficiency in church music.

EFFICIENCY IN THE CHURCH AND THE CHURCH SCHOOL.

C. Harold Lowden.

Probably no word in the English language has been more overworked of late years than efficiency. Particularly is this true in the work of the church and the church school. In all parts of the country, in all kinds of conventions, assemblies, conferences, etc., where these matters are discussed, efficiency seems to be the keynote, and rightly so, for there is no excuse today for inefficiency in the work of the Master.

I have not had the happy privilege of being a pastor, but I have spent a number of years in close and vital study of his problems. I have also been general superintendent of a school numbering more than a thousand members, and have studied its problems from the inside. Then as manager of one of the best known supply houses in the country I have studied church interests from that angle, so that I feel I have some basis on which to present my ideas.

Sometimes I wonder if the average pastor or superintendent wants to be really efficient. It seems to me that all too often he is willing to accept the easiest way out: the way that costs the least in thought and effort is the way that often is chosen.

I contend that the most up-to-date business methods and principles should be applied to the greatest business in the world, the business of the King of kings, and unless the leaders are willing to apply these principles they should not accept the responsibilities.

One of the first things a really good minister or superintendent will do is to study advertising. What a value there is in printer's ink, and yet how few recognize it! One of the heaviest items in my budget would be for printing. I'd be in the newspapers for all the free space they would give me, but I'd pay for a lot more, and I would make my "copy" so attractive that everybody in town would sit up and take notice. Think how many times in the last year you have been caught by well advertised products! It is just as easy to "sell" religion, particularly the religion of Jesus Christ.

Then I'd be sure to have a bulletin board in front of my church,—and I would not let my last Sunday's subjects stay there until the following Saturday, and thus advertise myself as a back number. I think I

should have a new and pungent message for every day, and if this were not practicable I would put up my subjects and announcements for the following Sunday the first thing Monday morning, thus showing myself ahead of rather than behind the times.

I would use invitation cards of all descriptions, and if I couldn't find what I wanted ready made I'd make it myself, and wherever people gathered there you would find my invitations.

Last February I spent a Sunday in Cleveland, and enjoyed the service in one of the Presbyterian churches because it was the only church that sent me an invitation at the hotel where I was staying. I received a wonderfully inspiring message because some one was on the job enough to come look at the hotel register and see that I, a stranger in town, had an invitation to worship in his church.

Would I use a contest in my church school? I'd use any legitimate means to get people to come and study God's Word.

Many schools have found the contest idea most valuable, others never use it. Some would be far better off if they did, others far better off if they didn't. Most of the failures are due to the school rather than the contest. Before I started a contest I would make sure that I had room to take care of the additions, then I would make sure that I had the teachers for them. In other words, I'd be fully prepared before starting anything. I have seen churches enter an evangelistic campaign and obtain two hundred new members, and not knowing how to care for them, lose the biggest part of them, then blame the evangelist. Many treat a contest in the same manner. Don't start a contest unless you can take care of every man, woman, boy or girl that comes to you! If you can, go to it next Sunday, and work it hard!

I'd realize the tremendous attraction of good music, and would give it most careful and prayerful attention, rather than let it go haphazardly as it too often does. I would select my music committees, and I would see that they selected the leaders of my music, and when they did I would cultivate the close friendship of these leaders. As a pastor or superintendent I would see that the leader knew in advance the subject of the sermon or lesson, and then I would expect him to provide appropriate music throughout the service. When it came to the selection of a new book, or special services, I would insist that they be selected on merit rather than according to favoritism on the part of some member of the committee. I also would recognize the value of new music, and provide plenty of it. My music would not be so high class that it could not be used, nor so low class that it should not be used, and all my committees should be instructed along this line.

I'd select a real secretary, and then give him all the tools he needed to make him the most important fellow in the works. Oh, what a church or church school secretary can do for a pastor or superintendent! I'd cultivate him and his records, and base every movement and plan on what they reveal. Your church or school is just as up-to-date as is its secretary. Don't forget that!

Then, too, I'd have folks in training all the time. As a pastor I would on almost every opportunity have some one, preferably of the young people, in the pulpit with me to do something, even if it was only to announce the hymns. As a superintendent I would at intervals of two or three weeks select a class to preside and conduct the opening or closing programs. This would be of inestimable value to the young people in training them to take an active interest in things, and at the same time the school would be relieved of the monotony of my voice and mannerisms.

As superintendent I also would have one school with many departments rather than permit each department to consider itself a separate school. There are schools in which departments withhold part of their offerings and raise funds by various means to conduct their own affairs in their own way. I believe this to be wrong, and such a school would come my way or get a new superintendent. Possibly this condition is brought about largely because of a niggardly attitude on the part of the school toward its departments. I would make it my chief aim to provide a budget for my departments that would enable them to take advantage of the latest and best methods, and no department head would have to beg and plead every time he wanted to spend a dollar.

I'd have the catalog of every supply

house right under my nose, and I would study these catalogs as carefully as possible. I'd use whatever I could find anywhere to make my work more efficient, but I would make sure that the purchase was made through my own denominational board, even though it should be published by another, provided, of course, that my own denominational board was not so narrow-minded it would not get me what I wanted. In that case I would buy it where it was published. I'd never let any one keep me from obtaining what I had decided would help me be most efficient.

I'd have a workers' council consisting of the heads of all the societies in the church or departments in the church school, and with regular meetings held at least once a month I would strive to impress them with my ideas and ideals, and I would set them an example in enthusiasm that could not be anything but contagious. I would never dominate, but I would strive to lead. I would covet suggestions and ideas from my associates, and would be prompt to acknowledge assistance from any source whatsoever.

The church can learn much from business. The church school can learn much from the public school. Let us realize what we are doing! We have the most important job on earth, and by efficient methods we can present ourselves as workmen needing not to be ashamed.

EFFICIENCY CONTESTS IN SUNDAY SCHOOL CLASSES.

Richard K. Morton.

Many times during the year class leaders have wondered if the students get any information of positive value to them, or if they glean any thoughts that will stay with them through life. I know of two fairly effective ways of encouraging class members to improve themselves thus.

The class leader divides the membership into two equal parts, and each side chooses its captain. A three-months' contest is about to begin; that is, for three months each side will try to prove itself the more efficient. The class leader is scorekeeper and referee, if one is needed.

A member's attendance counts one point; his absence deducts one. A visitor counts two, and a new member ten. Bringing a clever idea concerning the day's lesson from a periodical counts three; an original idea counts five. Speaking in front of the class gives four to the speaker's side. Answering correctly a question put by the class leader counts two. A good suggestion concerning the class itself, or the lesson, gets three credits. Perfect attendance may grant a side ten points. Sending flowers to sick people, or doing other thoughtful things, gains a side six points.

If the class cares to do so, this scheme may be still more amplified. However, if energetic, popular captains are chosen, and the members enter into the contest with zeal and spirit, the results are astonishing. I have never yet seen the young fellow who would let another side beat his if he could help it! What an effort there is to get points! A little while ago we tried it, and the evidences of herculean efforts on the part of members to get points were truly fascinating and rather amusing.

Count up the points granted to both sides at the end of a three-months' period. Then the winning side should make the losers give them a picnic, a party, or some other good time, to work off the stigma of their defeat!

Here is an attractive plan to feature at the time of a review lesson. The week before, announce that a contest is to be held which will cover all the facts in the preceding lessons. Ask your Sunday school superintendent if he will announce the winner, and that will add zest to the plan. Choose sides as in the other contest, then have the class leader or teacher give questions in turn to answer. An incorrect answer demands that a student drop out of the contest; an answer only half right gives him another chance. Keep up this contest until only one is left to answer the questions.

This method succeeds in getting class members to really study the lesson. They do not want to have to drop out of a contest. And the contest itself gives the students opportunities for learning things, and for judging what others know. It is an intensely stimulating scheme. Try it, and see!

THE SOUL OF SAINT PAUL.*

Rev. Frederic C. Spurr.

VI. THE FINAL SCENES.

After the brilliant light of St. Paul's life, the shadows now fall. He has had 20 years of the full tide of an unparalleled apostolate: now there follow five years of arrested service. It seems so unjust, so untimely. This man, needed so badly in the church and in the world, is silenced in the most extraordinary manner. We ought to study this phase of the apostle's life, since it sheds a flood of light upon the setbacks of life and conveys to us the secret of the true temper in which we should meet them.

From the human side St. Paul seems to be a victim of base human passions. He is mobbed by fanatics. A plot for his murder ripens. He remains in prison for two years at Cæsarea at the whim of a corrupt judge. Then he is sent to Rome in company with cut-throats and convicts. It is a story of bigotry, malice, and cowardice. Where is God in all this human intrigue?

There is a divine side to the story. On this side we see Paul to be no victim, but rather an agent for the fulfilment of God's will. Human malice and wickedness overreached itself. Instead of dispatching St. Paul as it intended to do, it got him to Rome! But why this rough way taken?

1. It enabled him to witness to his greatest possible congregation in Jerusalem, Acts 22. The riot collected the populace, to whom he tells the story of the grace of God. Was not that worthwhile?

2. It enabled him to witness before the council, the chiefs of the church, Acts 23.

3. It enabled him to witness before Felix and Festus and Agrippa, the chiefs of the state, Acts 24 to 26.

These were great doors opened to an apostle. They were the last things intended by his enemies. But for the wickedness of his enemies he could never have had access to the influential.

Yet what came of it? It all seemed barren of results. But who can tell? If he failed with them, he has not failed with us. We have the account of the impressive discourses and the spectacle of his burning devotion. Even the shipwreck gave him his chance, Acts 27. That ship would have sailed, Paul or no Paul, but had he not been on board the passengers would have been drowned. Paul was thus the social savior of his fellow-passengers, the true captain of the ship. So God overruled all that evil, and out of man's malice wrought his glory and man's good.

Now let us go on to the end. One of the great paintings of the world is called "The Warrior's Unrobing." A veteran, the hero of many battles, an old man, is disarming piece by piece. Let us see St. Paul disarm. He is an old man in prison awaiting the axe. At Cæsarea he appealed to Cæsar. He was sent to Rome, where he lived under supervision in his hired house, Acts 28. 16, 30. For two years he was chained to a soldier, who was changed every six hours. The law's delays are very irritating, yet Paul makes the best of the delay, and turns his house into a preaching center, Acts 28. 30, 31.

The effects of these two years are reflected in the letter to the Philippians: 1. 13, the whole guard heard the gospel; 1. 14, boldness grew; 4. 22, saints created in the emperor's household. We see he was doing individual work all the time. He was grander there than at Mars' Hill.

Here the Bible history ends. The rest of Paul's career is gathered from tradition and from hints in his last letter, 2 Timothy. He was acquitted A. D. 64. Did he go to Spain? Then to Asia Minor? A terrible persecution broke out. Paul was at Troas at the house of Carpus, 2 Timothy 4. 13. He was arrested suddenly, hurried off without his books or cloak, and flung into the Mamertine prison. There he wrote his final letter before the winter, 2 Timothy 4. 21. He craves for the companionship of Timothy. This last letter (2 Timothy) is a revelation of

(1) His circumstances. He is cold, and forlorn, 4. 13; forsaken by all but his doctor, 4. 11. In court he was left alone, 4. 16. Most bitter of all, Demas forsook him. Yet he had no bitterness in his soul. He prays for these who failed him. It is a pathetic figure.

(2) His soul. How does he feel? See

* Northfield Women's Foreign Missionary Conference, July 1922.

his confidence, 2 Timothy 1. 12. See his view of death: an offering, the loosing of a cable (analusis). He gives a retrospect of his life, 4. 7, under the figure of a wrestler, a racer, a steward. He has kept the stewardship to the end. All through, his one concern is not for himself but for the kingdom, 1. 13; 2. 14; 4. 1, 2. Can we say so at the end?

It is a triumphant letter. The end came one day when they took him through the San Paolo gate to the Tre Fontane. His head was struck off. His pure soul fled to his Redeemer Lord, to whom he was wholly devoted. Tradition says that his head bounded three times and in each place a spring opened up. A mere tradition, of course, but it is a beautiful parable. The river of his influence has never ceased to flow. It is perennial.

"O God, to us may grace be given
To follow in his train!"

FROM SOUL TO SOCIUS.

A STUDY OF ETHICAL VALUES IN CONTRASTED VIEWPOINTS.

Rev. Fred Smith.

Of the many remarkable things which Emerson wrote for his day and generation none is perhaps more remarkable than his assertion in his Essay on "The Oversoul" that "the philosophy of six thousand years has not searched the chambers and magazines of the soul. In its experiments there has always remained . . . . a residuum it could not resolve." Man was the unsolvable riddle of the universe. It was even said by many that the vocabulary of ancient philosophy having to do with the soul of man was but a verbiage that served to conceal its poverty. The soul of man, like the fragrance of a flower, could not be captured by mere words. That which men called the soul was as elusive as it was enigmatic. Philosophy was static so far as its teaching went concerning the soul. Plato might have lived in the eighteenth century for all that the intervening years had added to the sum of knowledge with regard to human nature. Philosophy was moving in a vacuum bounded by a vocabulary.

Even for our day evidence is seen of this fact, in that the older men of our time were reared on the classic work of Illingworth's, "Personality, Human and Divine." Some of us still turn its pages occasionally, not, however, for any information it can give us concerning the make-up of human nature, but for the things of homiletic worth we find therein regarding the conduct of folks along the main avenues of human experience. Illingworth was the last voice of an ancient school. His approach to the study of personality was through the avenue of philosophy. His method was inductive. One need but take up any recent work on personality to see how far removed modern scholarship is from such a method. Now the viewpoint is psychological, and the method deductive. This is not expressing a carping criticism, it is rather merely stating dispassionately an evident fact in order to indicate that things are not as they were.

The study of human nature has been transferred from the library to the laboratory, or rather we would say that the laboratory has been added on to the library. We must do other things than take books from library shelves if we are to come into a rich, rewarding knowledge of men. In one of her recent poems Amy Lowell asks (with the answer in the negative), "Can you narrow a man to a synthesis?" Yet that was at once the strength and also the weakness of the inductive philosophy. Today we recognize that the synthesis that brings us to a knowledge of the truth concerning human personality is that which comes through analysis as well as argument.

Myself when young did eagerly frequent
Doctor and saint, and heard great argument
About it, and about: but evermore
Came out by the same door as in I went.

But now a better way has been revealed to us.

We are born into a favored day. Through the concomitance of circumstance and progress many sciences have contributed to the revealing of a thousand secrets concerning human nature. That which was once thought to be elemental is found to be of many things compounded. Holding to the

pivotal fact of the "coherence" of our self (to use the modern concept), or to the "unity" of the soul (to use the older thought), we are free to clarify our thinking through the aid of all the many specialized branches of modern psychology and sociology. On occasion we can learn from Coe, or McDougal, or Freud. Disciples of none, we learn from all.

Space forbids that we trace all the eventful episodes in the turning from one method to the other. In this experience there has been much churning of ideas and changing of concepts. Vocabularies have been forsaken in the supposed interest of a greater progress on the one hand, and to the consternation of the orthodox on the other. Coe tells us that "to the objection that there can be 'no psychology without a soul' the effective reply has been successful psychologizing without saying anything about the soul"! Some investigators would have us believe that the brain and mind are one, that all of life is past when the brain ceases to function. Ralcy H. Bell, who speaks interestingly concerning "The Changing Values of English Speech," tells us that "a very ancient superstition, which has not yet entirely passed away, endowed man with a mysterious attribute called 'the inner life.' That view is no longer held by the thoughtful element of our kind." We thank our friend for the hitherto unknown information, which would be very important if true. Acquaintance with modern literature, however, leads us to think our advisory friend might with advantage read James' essay on "The Blind Spot." We are moving away from the day when men thought that a test tube was sufficient to comprehend man. "The mind is more than substance." And the central question of modern psychology and sociology is to find out how much more and in what sense it is more than substance. Looking with the eye of a scientist and the intuition of a seer over the field of human nature well nigh sixty years ago, Noah Porter sensed and stated the fact that in the psychological study of man lay the first revealing steps as to understanding of human nature.

Coming events usually cast their shadows before, and in this great change of thought we find no exception. The first evident indications came when the empirical method was introduced into philosophy by John Locke, followed by Kant. In place of a vocabulary rooted in metaphysics unrelated to experience there now came into being a vocabulary related to fact and life. When men spoke of the soul and spirit it seemed as if the first and also the last word had been said. These words expressed elemental facts. They were Alpha and Omega, the beginning and the end. Man became as God, knowable in attribute but not in essence. But when men coined a vocabulary that was of the earth, and they segregated man from the universe under the terms of "ego," or "individual," it became evident that the revealing of these terms rested in the further understanding of human nature. But not until well into the nineteenth century did time and circumstance make possible the full prosecution of those investigations of which we are now beginning to gather the worthwhile results in psychology and sociology.

Our interest in this article is not so much to trace the course of these changes, but rather to estimate some of the ethical values that are contained in some of the assured results which have come from them.

To us the outstanding fact is that of the changing conception which is taking place, from the granular to the cellular conception of human nature. Man is no longer to be regarded as an "ego," he is a "socius." That is to say, man is what he is because of his relationships. He cannot be understood apart from them. We can no longer give our assent to the words of Seth in his "Hegelianism and Personality" (quoted by Illingworth) that "each self is a unique existence which is perfectly impervious to other selves, impervious in a fashion of which the impenetrability of matter is a faint analogue." To so think of man's life as having a secluded and a social side absolutely apart from each other is not adequate to the facts. There is no aspect of a man's life in which he is absolutely segregated from the physical and mental and spiritual environment of the race. The life of man is a unity, not a duality.

We find, however, that the ancient thought of the duality of man's experience still persists in well informed circles. For example, Mary Austin tells us in a recent diagnosis of religion in the United States

that "for the moment we seem to have despaired of the idea of personal behavior as a factor in national betterment." We are informed that we have run wholly to "expressing Christianity in terms of social behavior." These distinctions are useful only so long as we do not wholly separate them. In the light of psychology and sociology can there be behavior which is at the same time either personal or social without being the other? This is not to quibble over a distinction where there is no difference, it is merely to draw attention to the manifold interwoven strands of each which make it impossible to do one without at the same time affecting the other. Physical propinquity does not by that fact make conduct social, neither does physical aloneness make action in such a case always personal. We recall that John Wesley used to say with uncanny wisdom that "a solitary Christian cannot exist."

Men as far removed in thought as Tennyson and Whitman are nevertheless at one upon this fundamental truth, as the reading of "Ulysses" by the former and "A Child Went Forth One Day" by the latter will readily show. Stated in another way, it might be said that we now know that there can be no psychology without sociology, or vice versa. Man is a "socius," a being who exists in and through his relationships. There is no way to the full understanding of him apart from this fact. To study him in vacuo is to study clay, and not character. Someone has very pertinently said that "man is never a self, but always a social becoming." It was toward this truth that James pointed when he defined a man's self as "the sum total of all that he can call his."

The recognition of this fundamental change of viewpoint calls for a rethinking through of many of our ethical problems. We here indicate a few of the things that will eventually look different in its light.

Consider the relation of a man's environment to his character. It has been thought by many that the sum of the whole matter is stated in saying that "you cannot make a man good by law." But the problem is far more intimate than that. There is a mental atmosphere and a social pressure which are forever beating on the will of man, and laws are creative of both. It is not enough that we dismiss this tremendous problem by a faintly complimentary negative.

Further, in the light of this new conception conversion takes on a new significance. For another reason than that advanced by Rauschenbusch in his "Theology for the Social Gospel" we affirm that "all problems of personal salvation must be reconsidered from the viewpoint of the kingdom. It is not sufficient to set the two aims side by side. There must be a synthesis of the two, and theology must explain how the two react on each other." And here we would give a word to the theologian, that perhaps if he give heed in this connection to the psychologist he will find the word of explanation very nigh unto him. As I have explained in another place, the salvation of man is the realization of the kingdom in him, as well as through him. To "convert" a man is to save him as a socius, and not merely as a soul. No man is saved unless he is saved in his relationships.

For us Americans it is important to notice that this changed attitude calls for a revaluation of patriotism. The patriotic spirit on its lower side is closely related to the provincial spirit, and there is need to relate the provincial spirit to the international viewpoint. To think of men under the concept of socii would help in the clarifying of this situation.

Lastly, the usefulness of this viewpoint is seen in the fact that it gives new meaning to whole areas of the writings in the New Testament. It breaks up our fallow ground. The writings of Paul are permeated with the thought of the interrelationships of men. "We are members one of another" is the constant note in his writings. Were Paul writing his epistles in the language of today it is more than likely he would speak of men as called to be socii.

Through these various avenues we can capitalize the good of psychology and sociology in the interest of a higher ethic. We can realize the unity of life in its manifold relationships, finding ourselves to be not entities separate and segregated in an unrelated experience, but socii realizing ourselves in the enriching relationship of a continuous experience.

PAINT AND PANES.

Rev. Christopher G. Hazard, D. D.

We have learned through Moses that art may be dangerous, that graven images and likenesses of things may hinder true worship. As James Freeman Clarke has said, "Whatever arrests worship half way is an idol." Men are likely to worship the thing in endeavoring to worship through it the symbol, instead of the symbolized.

Jesus thought that even good works might be dangerous, that they might be so done as to glorify us rather than God, so he made the attention that service attracts to us the measure of our failure, and the revelation of God that is in our doings the measure of our success. He taught that our mission in the world is to manifest God, who is the power of good and the owner of its glory.

The apostle Paul turned aside from the gifts and tricks of eloquence, forsaking the words of worldly wisdom, preaching the crucified Christ "in a crucified style," as one has said, lest he should draw attention to his sermon rather than to his subject, and so make the cross of Christ of none effect, covering it up with artificial flowers, as it were. Coveting earnestly the best gifts, he sacrificed them all to the love of Christ.

The Gentleman with a Duster, who has given us his thoughts of churchmen in his book on "Painted Windows," shows that ecclesiastical art, so dear to the tastes of many, may cause a twilight rather than a daylight, and shed "a dim religious light" into sanctuaries that need more sunshine and better outlook.

Our friends the Puritans whitewashed the decorations that they did not obliterate, and substituted clear panes for stained ones in their cold and bare meeting-houses, turning extremely from letter to spirit, but thus becoming able to see through glass instead of looking at it. Their worship outraged art needlessly, yet their spiritual effects were thus the more evidently the works of God. No one could otherwise account for them.

Despite all this, and those other lessons of history wherein we see that Grecian art and philosophy made no contribution to true religion while Jewish crudity and revelation were the avenues of the law and the gospel of revelation, we are returning to our worship of art and over-respect for style. Our standards are over-emphasizing the values of the dress of truth, of manner, of method, of circumstantials. We take a minister upon the strength of his appearance, his externals, his credentials, rather than upon his spirit, his consecration, that evident acquaintance with the truth that is in Christ that might be called his creedential. It is the old tendency to mint, anise and cummin rather than to judgment, mercy and faith. Not that any truth can be too well dressed, not that any work of good can be too well done, not that any method can be too wise, or any circumstance of worship too splendid, or any temple of God too beautiful, but that Christ laid aside glory when he came to save because we are so likely to worship glory and so prone to put its halo upon our own heads, and because the waters of life seek the low places first, and because God with nothing but a rod in the hand can still divide the sea that Pharaoh in all his glory cannot cross.

It is surely a help and comfort to the many who in their attempts to preach Christ feel more and more their ungiftedness, and to the noble army of servants who realize so keenly how much they bungle the work, to remember that New Testament consolation that belongs to all true effort, however it may seem to be frustrated, "Notwithstanding, everyway Christ is preached," and that other one, "Well done, thou good and faithful (not talented and brilliant) servant! Enter thou into the joy of thy Lord!" After the noise and confusion, after all the imperfection of this building time, will come the perfect temple, crowned with grace, resplendent with all glory. Now is the time of small things, of the humility and simplicity of Christ, of truth rather than art, of pane rather than paint!

Those who live nearest to God love him most and fear him least.

QUESTIONS MEN PUT TO JESUS CHRIST.

"IS IT LAWFUL TO GIVE TRIBUTE TO CÆSAR?"

Rev. J. Scott Lidgett, D. D.*

The answer given by our Lord to the question asked of him is both important and characteristic. Yet it is somewhat difficult to understand, and is often misrepresented.

It is frequently used in support of the view that politics and religion have nothing to do with one another; that "the things that are Cæsar's" are so fenced round and so separate from "the things that are God's" that to bring religion into politics degrades the former and spoils the latter. This is the position taken by some pietists, and they are supported by the rank and file of the irreligious and secular-minded, who resent both the inspiration and the restraint of religion in the handling of secular affairs. Hence the answer calls for careful study in order that it may be cleared from mischievous perversion, and may furnish practical guidance for the duties of modern life.

At first sight our Lord's answer appears to be enigmatic, and may possibly be deemed evasive. As to this, it should be borne in mind that a very dangerous trap had been laid for him.

He was dealing with a joint deputation of Pharisees and Herodians. These two parties, while at variance with one another, were in coalition against Cæsar and against our Lord. The Pharisees stood for the highest doctrine of theocracy, that is, for the principle that Jehovah was the sole as well as the supreme king of the Jews. They therefore held that the domination of Cæsar was an offence against God even more than an intrusion upon the Jewish state. The Herodians were just ordinary patriots who supported the rights of Herod as king of the Jews, and resented the overlordship of the Roman Empire, as represented by Cæsar. Each section feared, from its own particular point of view, the influence and claims of Jesus Christ. Hence both combined to ask a question that would not only place our Lord in a difficulty, but would probably lead to his destruction. They thought that by paying a fulsome compliment to his sincerity, fearlessness and reverence they might betray him into answering by a single "Yes" or "No."

For their purpose it mattered little which attitude he might adopt. If he were to say "Yes," he would be represented as having surrendered both the claims of God and the hope of Israel. He would also thereby have renounced his own claim to be the Messiah, and thus destroy his influence with the people. If, on the other hand, he were to say "No," he would stand forth as a revolutionary leader, and probably be destroyed by the government. For the purpose of the deputation, therefore, it was essential that he should give an explicit answer that could be used against him, and that their own position should in no way be compromised thereby.

Our Lord turned the tables upon them with marvelous self-command and dexterity. He bade them bring him a penny, and elicited from them the admission that it bore the image and superscription of Cæsar. Thus he made them parties to the discussion, and secured from them the confession that both Pharisees and Herodians, whatever their abstract principles, did, as a matter of fact, render a practical acknowledgment of the overlordship of Cæsar. Then, adopting this basis, he threw upon them the responsibility of deciding the question for themselves by saying:

"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Yet our Lord, while parrying a stroke that was intended to be deadly, simply followed his usual procedure, and supplied illuminating guidance for all the future. It was always his method to lay down the principles that should shape conduct, not the rules that would fetter it. Then he

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left the precise meaning and the practical application of such principles to be discovered by earnest and conscientious searching, and to be carried out by thoroughgoing and fearless fidelity. This is the way of spiritual freedom, which emphasizes and draws out personal responsibility and avoids the dictation that would destroy it.

In regard to this particular issue this method was absolutely vital. Our Lord had transformed the conception both of the kingdom of God and of Christhood by his spiritual teaching. Both of these, for him, stood high above and were altogether deeper and larger than the preoccupations of Pharisees and Herodians. Hence our Lord would not consent for a moment to lower and confuse his spiritual kingdom either by identifying it with or by separating it from any particular or transient organization of human and earthly relationships. He was concerned rather with the ends and meaning of human life than with its administrative machinery. The ends and meaning are eternal and unchanging; the machinery, while needful in its place, will always be subordinate and provisional. So much for the attitude and method which explain our Lord's declaration.

The triumph of the Roman Empire and the rise of Cæsar had, however, raised an important issue. Cæsar had brought about, for the first time, a differentiation between religion and secular government. Hitherto their respective frontiers had not been marked off from one another. In principle, indeed, there had been no distinction between the two. Religion had been the original source, and remained as the effective guarantee of the laws and administration of the state. This had been true in the case of all the nations, but it had been preëminently true of the Jews ever since the return from Babylon. But a change had been brought about by the conquests and supremacy of the Roman Empire. To begin with, the empire of Rome was distinguished from the Oriental tyrannies that had gone before it in this important respect, that although it had prevailed by force of arms it had proceeded to set up a universal order which not only gave peace to the world, but introduced and maintained a higher civilization. Cæsar was an overlord rather than a tyrant, and under his sway local freedom and customs were, for the most part, recognized, while they were brought into the higher and larger system of Roman law and administration. And in the next place, Cæsar imposed at first no religion upon the various states and races included in the empire. Owing to the narrowness and backwardness of her religion, Rome was rather an importer of foreign religions than an exporter of her own. She explicitly recognized the national religions of the peoples she conquered. Hence her sway scarcely aroused any effective protests either of injured patriotism, of violated freedom, or of indignant faith. The deification of the emperor and the imposition of the state religion of emperor-worship, which the early Christians subsequently refused to acknowledge, were, in the time of Christ, only in the earliest stage of development. Hence the rise of Cæsar and the supremacy of Rome had, for the first time, brought into being a universal order that was independent of any particular religion of the past, and approached, as nearly as possible, a secular system of government.

What the coming of Christ did from the secular, the advent of Christ completed from the spiritual side. In a higher realm he established another universal kingdom, which was centered in himself, and knew no distinctions either of race or of national organization. Henceforth, therefore, the relations between the spiritual and the secular realms became a serious problem both for thought and conduct. The question was raised for the first time, not by abstract thought, but by historic events. The question raised by the Pharisees and the Herodians, and, above all, our Lord's answer to it, had a lasting significance. The early fathers of the church were constrained to deal with the subject. The genius of St. Augustine offered an explanation in his great work, "The City of God." And it has been discussed down to the present day.

What, then, is our Lord's meaning? Does he teach that the spheres of God and Cæsar are mutually exclusive?

To interpret him thus would be to misconceive the whole drift of his teaching.

The very fact that he insisted so strongly upon the personal and inward character of religion shows that it is all-embracing, for that which is inmost becomes thereby thoroughly pervasive. His doctrine of God as a living Father whose providence orders and continuously fashions the whole of human life, is in keeping with his teaching as to the nature of true religion. No contrast between the sacred and the secular, between the upward, the inward, and the outward, can be absolute and final, however it may serve the momentary convenience of thought or action. To attempt such a separation brings hypocrisy into religion, while it impoverishes national and civic life by the withdrawal of spiritual and moral inspiration.

How, then, are we to understand our Lord's apparent acceptance of the distinction? In the following way, I think.

A stage had been reached in the progress of mankind at which religion as a creative force could assume the secular order which it had helped to create, and could mount to a higher task. Religion stands for the creation and maintenance of spiritual values in the life and character of man. Hence it had coöperated in establishing the state, and it continues to recognize and serve the state. "Render unto Cæsar the things that are Cæsar's" is its command. Yet just as in the process of development, whether bodily or spiritual, certain functions tend to become automatic and thereby to liberate energy for higher exercise, so has it been with religion. It assumes what providence has brought into being, and what religion has helped to create, and becomes free, in consequence, to serve and fulfil the higher, dealing preëminently with personal character, with spiritual values, and with the moral standards of life. In effect, religion is concerned with the ends, the meaning and the worth of life, which are eternal, rather than with its machinery, which is temporary and provisional.

Men owe to God the spiritual qualities of faith, hope and love, with the temper of truth, righteousness and unselfishness that these qualities produce. By rendering this payment unto God men are enabled to make a more precious payment unto Cæsar, and thus the well-being of the commonwealth is promoted by all that advances the kingdom of God.

GREAT THOUGHTS FROM MASTER MINDS.

Compiled by J. Gordon Hutton.

A Month with Dante.

It is the intention of God that every created thing should represent the divine likeness as far as its nature allows, according to the saying, "Let us make man in our own image."

. . . . My conscience made me feel secure,—
That good companion which makes bold the man
Whose breastplate is—to know his thoughts are pure.

How now, ye lingering souls? Why here so long?
Haste! To the mountain swiftly take the road,
And let your eyelids from those scales be freed
Which rob you of the presence of your God!

"Such is this mountain's nature," he replied,
"That difficult the first steps always are,
But easier as man scales its lofty side.
Then rest from thy fatigue awaiteth thee.
I say no more; on this for truth depend."

Be like a tower that stoopeth not its head,
Bellow the tempests fiercely as they may.

He in whose breast springs thought to thought succeeding,
Of his intent is ever frustrated,—
The force of one the other's force impeding.

Nought but a gust of wind is worldly fame,
Now from this quarter, now from that arriving,
And bearing with each change a different name.

Few, few, alas! obey the gracious call!
O race of mortals, born to mount on high,
How is it at so slight a breath ye fall?

Heaven calls you, and on every side displays
Its everlasting beauties; but your eye
Still fixes upon earth its longing gaze.

The more aspirants are there of the sky,
More good there is to love, and more is loved,
As mirrors by reflection multiply.

All natures to his heavenly law incline,

* * * * *

Hence move they on unto their different ends
Through the great sea of being, each design'd
To reach the port tow'rds which its instinct tends.

And as the soul within your clay confined
Pervades the several members of the frame,
Which unto various functions are assigned,
Thus doth intelligence with goodness fill
The orbs of heaven.

O brother, charity so calms our will,
We know not what it is to thirst for more,
And full contentment every heart doth fill.

I see full well the mind can ne'er exist
Content unless illumed by that true light
From which dissever'd may no truth consist.

For I have seen the thorn through winter snows
Look sharp and stiff, yet on a future day
High on its summit bear the tender rose.

The existence of the world,—my being,—and
The death he bore that I might live,—and this
Bright object of our hope, the promised land,

* * * * *

Have drawn me from the sea of erring love,
And of the true have set me on the shore.

A light there is above, which plainly shows
The great Creator to the creature, who
In seeing him alone can find repose.

Philosophy is a loving exercise of wisdom, ... the use of which produces wonderful beauties, i.e., contentment in every situation of life, and contempt of those things which others allow to become their masters.

Faith, which is useful above all things to the whole human race, since faith is that by which we escape eternal death, and obtain eternal life.

REFLECTIONS IN A LOG CABIN IN THE WOODS.

Walter Scott.

SUNDAY—

That day of days set apart by an all-wise and loving God for man's spiritual and physical need. A day of respite from the busy world and its people. A day when one rests by being with his thoughts, finding in the solitude a companionship that few know, and in communion with self that which helps in such large measure to draw man closer to God and to friends. A day when one can look back upon scenes of "lang syne," recall the ambitious hopes that lived and that died, and meditate on the endowment of talents used and not used. A day, as well, when one should bring himself to a deeper realization of work still to be accomplished, of plans still to be carried out if one would feel, even in a small way, that he had caused two smiles to appear where only one had been.

SUNDAY—

That sublime day when, apart from the world at large, one instinctively draws nearer to nature, that divine agency which speaks to him in no uncertain tone of the marvelous creative powers of the God of heaven, and of an organization that is beyond the comprehension of man. A day that brings to light a promise to one's self to at least try by prayerful utterance and kindly act to be more worthy of his manifold blessings.

SUNDAY—

That wonder day which brings rest to the tired body as well as mind, replenishing one's store of energy and thus enabling him throughout all the days of the week to meet the stern requirements laid down by the world for all that live.

SUNDAY—

That hallowed day which brings one closer to his fellow man, mellowing the heart and causing him to perceive the good in others. A day which creates within one a desire to do his share in the task of making the world the place that its Maker intended it should be.

SUNDAY—

That holy day when man looks searchingly within, and the workings of his innermost being are revealed,—the craving of his heart for the better things of life, and the desire to realize, with help from on high, those day-dreams of tomorrow that would help to show, in a small measure at least, his gratitude for the inestimable privilege of being a mortal on God's footstool!

Steps to Stewardship.

1. Create conviction as to principles through instruction;
2. Convert conviction into action through enrolment.

A winter picnic in the Northfield woods.

PERSONALIA.

Rev. Lewis Sperry Chafer has joined the board of the Central American Mission, and in order to inform himself firsthand of the field and workers he is spending January and February in a tour of visitation and Bible conferences, along with Rev. Luther Rees, chairman of the mission.

At the last council of this mission it was voted to send out 16 new missionaries.

Cedar Hill, for many years the home of **Frederick Douglass,** has now been dedicated as a permanent memorial to him. It is under the care of the Frederick Douglass Historical and Memorial Association, an integral part of the National Association of Colored Women.

On the occasion of the dedication of the home the flag was raised by Frederick Douglass, 3rd, great grandson of Frederick Douglass. Cedar Hill is only a little over two miles from the Capitol and the Union Station at Washington, and is easily reached either by street car or motor.

Bishop Thoburn is dead at the age of 86. James M. Thoburn was born in 1836 at St. Clairsville, O. One afternoon, when he was seventeen, and teaching a country school, after the school was closed he strolled out under the sunset, and throwing himself in the grass took from his pocket President Olin's little volume, "Early Piety." Suddenly he came on the passage beginning:

"The middle-aged pastor will generally be found unfit for the new duties and ideas of missionary life. The young man, on the other hand, has nothing to unlearn. . . . . Several of our great benevolent enterprises were projected by young men while they still were undergraduates: Mills and Adoniram Judson passed immediately from the schools into the distant lands where they laid the foundations of Christian empires."

These words changed the life currents of James M. Thoburn. After a course at Allegheny College a call for six men for India sent him to that land in 1859. His missionary career lasted until 1909. He was elected bishop in 1888, and served in that capacity until 1908. He was a pioneer in places where the Methodist Episcopal church now has flourishing activities.

Correspondence.

My dear Mr. Moody,

In the October issue of the RECORD I read with interest the report of the Conference of Women's Foreign Missionary Societies held at East Northfield last summer, but was disappointed that no mention was made of the Universalists in view of the fact that we had between 50 and 60 delegates.

Among our 32 young women in Camp Murray was one who has since sailed for missionary work in Japan, and her star was placed on the Northfield service flag. To another of our young women was awarded the first prize in the Poster Contest conducted by the Central Committee.

This annual conference means much to our people, and we always try to contribute our share toward the fulfilling of its highest aims.

Sincerely yours,
(Miss) Susan M. Andrews.

OUR BOOK TABLE.

Senescence, by G. Stanley Hall. D. Appleton and Co., New York. 518 pages. $5.

The distinguished psychologist, former President Hall of Clark University, Worcester, Mass., here rounds out his study of man by a massive survey of the last half of life, and of its termination in death. His intention has been to spotlight these subjects from as many points as possible, in order to show how they have been regarded by the savage and the civilized man, the ignorant and the learned, the pagan and the Christian, the ancient and the modern world, and also by a number of living individuals, including himself. There are more old people in the world today than ever, and more need of studying them. He presents an idea of old age which he believes to be new and more true to the facts of life than those now current.

Setting aside some fine-spun theories, such as that all creatures begin to die the very moment they begin to live, the period of senescence, of commencing to grow old, is said to begin in man in the early forties, in woman before that age.

Its physiological and pathological aspects have been studied to some extent, usually by men in their prime. For its more subjective and psychological aspects we are dependent upon those who are passing through it. Of course it cannot be surveyed by those who have passed beyond it, who might look back and see the larger perspectives. Anthropology has so far compiled no data on gerontology. Most physicians know very little about it. The older a man is the more he must depend upon his own hygienic sagacity for health and long life.

With the field of exact study fairly unoccupied, then, this book presents many tabulations regarding age, and quite a few condensed biographies of old men and women. Attention is everywhere paid to the vita sexualis, whose significance is now being better understood. The treatment meted out to old folks among more primitive and among ancient peoples, and other aspects of the history of old age, are summarized in a lengthy chapter. Literature is combed over to collect descriptions of aging people, both by writers of fiction and poetry and by old people themselves: but these are not valued highly by Dr. Hall, as they are mostly hortatory or consolatory, in view of the imminent enemy. The medical view of old people and treatment of their ills and changing conditions is of course an important part of the study. A chapter on the contributions of biology and physiology gives the latest results in research and experimentation looking toward the lengthening of the physical life.

It is when President Hall makes original contributions that the reader's interest is especially arrested. Such material includes a questionnaire addressed to mostly eminent and some very distinguished old people (who are not named), and observations drawn from his personal experience.

The questionnaire is unsatisfying. "How and at what age did you first realize the approach of old age?" "To what do you ascribe your long life?" "How do you keep well?" "Are you troubled with regrets for things done or not done by you?" (Here there is no vestige of tragic remorse of either the classic or theological kind.) "What temptations do you feel, old or new?" (Unanswered by many respondents, as if resistance to confessionalism increases with age.) "What duties do you feel you still owe either to those about you or to the world?" "In what do you now take greatest pleasure?" "Would you live your life over again?" "Do you get more or less from the clergy and the church than formerly?" (The fact that all answered this question negatively, with but slight reservations, leads Dr. Hall to recall that these views by people of intelligence and culture are exceptional: but don't they rather reveal the class of people whom Dr. Hall questioned?) "Do you think or worry about dying or the hereafter more or less than formerly?" Try such questions upon old people you know, and you will get as diversified a result as Dr. Hall did.

Coming to his own views we find that he believes "the very greatest need" of our civilization is the service which ripe, healthful, vigorous senectitude can render. The longer he lives the more he wants to keep on living. The habit of living grows so strong with the years that it is ever harder to break it. Instead of gliding into a

peaceful harbor where they may drop anchor and be at rest, Dr. Hall thinks old people are landing on a new continent where they must explore and give better interpretation to human life. The presence of three or four generations in the social edifice gives it far more value than is afforded by one or two generations. There is nothing of "second childhood" in a rejuvenative sense. The very danger of decline or breakdown is a spur to develop one's highest powers. We graduate with a larger love of man, nature, and being itself, when the urge of sex has waned.

Dr. Hall has radical views on religion. The old orthodoxy should long ago have been sloughed off. Man must be his own savior, or perish. Death is the end of the soul and body alike;—a conclusion that gives him new joy and love of life in contrast with the blankness beyond, and which lifts him above the need of consolation, and even gives a sense of victory, though Death do his worst, which he says those who expect another personal life never attain. In discussing the fact and the psychology of death in the closing chapter Dr. Hall's non-religious tenets are again supreme. Belief in immortality is fading, he says. The desire for personal immortality diminishes with culture and age.

The empirical character of this whole study is revealed by the contradictory character of the evidence. Thus, according to the experience of old people and the advice of physicians, one should take warm baths, and cold; observe a strict diet, and eat what you like; eat fresh eggs, and avoid them as poison; go to bed early, and stay up late; have stated hours for resting, and rest only when you feel like it; and so on.

Those who are familiar with Dr. Hall's previous writings will not be surprised at his home-made, jaw-breaking vocabulary. Even the latest dictionaries do not keep pace with Dr. Hall as a word-monger, and it is continually necessary to hurdle over words and guess at their etymology. Yet one admires the facility with which they are introduced, and the mental activity they imply.

President Hall says that the study of this theme proved increasingly depressing, and he was glad to get through with it. The reading of the book may have that effect upon some, but the philosophic reader, who does not want to blink the facts of existence, need hardly feel that way, especially if he is not afflicted with Dr. Hall's contempt for the Christian revelation.—F.

That Crisis!

America in the Coming Crisis, by Rev. J. C. McFeeters, Parnassus, Pa. 116 pages. $1.

The author asserts the sovereignty of God over nations, and the prevailing fight between Jesus and Satan for the world. He would like to see America lead the world by official recognition of Jesus as the nation's ruler and saviour. Then when Armageddon comes America will be on the right side.

It is on this plane of religious consecration that this earnest plea for the highest patriotism is based.

Christianity and Progress, by Harry Emerson Fosdick. Fleming H. Revell Co., New York. Association Press, New York. 247 pages. $1.50 net.

By the terms of the Cole gift, the lectureship in Vanderbilt University, under which this series was delivered last year, is to be "restricted in its scope to a defence and advocacy of the Christian religion." That is broad enough to admit almost anything, the way some play with the meaning of words now.

The six lectures in this book deal with the idea of progress, the need for religion, the gospel and social progress, progressive Christianity, the perils of progress, and progress and God. Needless to say, they are masterful in their treatment of these subjects from the author's viewpoint, and they evoke grateful admiration and response at many points, as, for instance, in stressing the fact of sin, and God as spirit. But at other points the reader has to choose whether to stay by his well attested evangelical experience and convictions of Bible truth, or to adopt the modernist views of this their brilliant exponent.—F.

Church in America (The), by William Adams Brown. Macmillan Co., New York. 378 pages. $3 net.

An extensive study of the present condition and future prospects of American Protestants.

The book asks two questions: first, what has modern society a right to expect of the church? and second, what chance is there of having this expectation fulfilled?

Again, here is a book whose author knows why men do not come to church, and who, without fireworks, tells us whose fault it is. The church must stand for ideals. It must not be cowardly in the face of difficulties largely imaginary. In view of the church's carelessness, and often indifference, the wonder is that so many go.

This is not a book that scolds, but it is a book that faces things squarely and pleads with the natural man's admiration for loyalty and love of courage and unselfishness. Modern Christianity shall find its connection with the people in the unselfishness and wholesome lives of professed Christians who show forth by their sympathy and honesty that in their hearts dwells God himself. That works.—H. P.

Facing the Crisis, by Sherwood Eddy. George H. Doran Co., New York. 241 pages. $1.50 net.

A mighty good book by a mighty good man. It is a frank, sincere discussion of the things that are in people's minds far more than some of us conventional church members realize. Not only does it deal with the character of Christ, and the problems of evil and immortality and miracles, but its discussion of the Bible is one of the best things that we have seen from a modern point of view. No one need fear to look an enemy of the Bible straight in the eye after reading that chapter. Mr. Eddy's belief in evolution instead of destroying his faith has intensified it. "If I may speak for myself, thirty-three years ago I began to make this transition to the modern viewpoint. All the deepest spiritual experiences of my life have come to me in connection with this view. It is not some new departure. It has been the foundation for all my missionary life and evangelistic work. For myself, I have found the gladness of a rational and joyous faith, a loving God and Father of our Lord Jesus Christ, a divine and risen Saviour, an inspired Word of God, a spiritual experience that has quenched the thirst of my soul these many years, and a message of evangelism that is really saving men in the Orient and Occident alike."—H. P.

The Association Press, New York, publishes a paper-bound edition of this book at 50 cents, and inserts a printed notice that its imprint must not be held to imply official indorsement of opinions expressed by the author.

Influence of the Church on Modern Problems (The), by various writers. Macmillan Co., New York. 223 pages. $1.50.

The papers and speeches in this book were given at the 37th congress of the Protestant Episcopal Church at Baltimore last April. The intent is to select speakers of differing opinions who can make genuine contributions to various live questions, thus bringing various schools of thought into sympathetic relationship and contributing to open-mindedness in the church.

This congress dealt with the young people's revolt from earlier moral standards, credal requirements and church reunion, current expectation of the return of Christ, psycho-analysis, labor's demand for continuous employment, young men's hesitancy in entering the ministry, and the revival of interest in prayer.

Three or four persons were heard on each topic,—one lady, a few laymen, the rest rectors and professors. A cross-cut of Protestant Episcopal opinion is the useful result attained.

A More Efficient Church.

Community Church (The), by Albert Clay Zumbrunnen. University of Chicago Press, Chicago. 169 pages, illustrated. $1.50.

The writer considers the community church one practical and vital solution of the pressing problem of denominational unity. The world war helped force this problem to the front. Whether our institutions are functioning in such a way as to be of the most value to society in efficiency and economy is a question widely asked, and the church is being subjected to this acid test.

That the church is seeking to put its house in order in many cases is clear from surveys, new constructive programs, and reorganizations which seek to carry out these programs.

The results of denominationalism in the United States are here briefly considered, and the reasons for the present day trend toward denominational unity. Some concrete evidences of the past twenty years are given. The community church is defined, and certain types and various activities of churches of this sort are described, with illustrations. The locations of about 250 community churches are listed in the Appendix, and also a bibliography of 150 volumes covering the whole subject.—T. C.

Evangelistic Cyclopedia (The), by G. B. F. Hallock. George H. Doran Co., New York. 352 pages. $3 net.

Dr. Hallock justifies the title of this book about as fully as one should ask for a limitless task. The contents include 500 revival texts and themes, sometimes a mere sermon title and text, at other times an outline with several points; 450 evangelistic illustrations, old and new; 200 lengthier evangelistic outlines and sketches of varied value, many by Dr. Hallock himself, the others usually credited to their authors; then sections on the need of evangelism, different methods, pastoral and vocational evangelism; concluding with revival sermons by Christmas Evans, McCheyne, Spurgeon, Earle, Talmage, Moody, Chapman, John Robertson, Burrell, and John McNeill.

Dr. Hallock is an experienced pastor himself, and has had enough literary experience to know what helps and what takes. This volume must be placed in the front rank of books of its type.

First Christian School (The), by Otis Carey. Pilgrim Press, Boston. 64 pages. 50 cents.

The first Christian school had for teacher Jesus Christ, and for pupils chiefly (but not solely) the twelve disciples. Two chapters discuss these subjects, a third describes the school in practice.

Among many novel ideas Dr. Carey devotes most space to the suggestion that the disciples were much younger than usually taken for granted. Our Lord was 30 years old. The probability, says Dr. Carey, is that his pupils were younger than he; and similar experience in olden times and in mission lands today confirms the suggestion. Thus, he estimates Peter's age at about 20, and some of the XII as young as 12, that is, between the ages of puberty and nubility. Many Scripture references are examined with this idea in mind.

Manual of Church Methods (A), by F. A. Agar. Judson Press, Philadelphia. 173 pages. $1 net.

How to Make the Church Go, by William H. Leach. George H. Doran Co., New York. 128 pages. $1.50 net.

Preach It Again, by Bernard C. Clausen. Judson Press, Philadelphia. 130 pages. $1.25 net.

We put these books together not because they treat of the same subjects, for they do not, but because they are pretty much on a level as far as value is concerned. There is nothing particularly original in any of them, though in all of them valuable hints can be picked up here and there.

The "Manual of Church Methods" is what certain people would call a compendium, and it lists the things that everyone knows, more or less, in a rather mechanical manner. If a Christian worker has the life, or what in modern terms is sometimes called the punch, he can take these dry bones and make them walk.

"Preach It Again," as the title indicates, has to do with sermons that its author has been bold enough to repeat on vote of his congregation. The result is this volume. We confess that in the reading we wonder why some of them were preached again, but really that is not quite a fair criticism, for if we could hear this preacher "preaching again" we have no doubt there would be a glow and color in the spoken words that of necessity are lacking in the printed page.

"How to Make the Church Go" is another volume which is a bit of a mixture of practice and psychology. It tells how to manage a committee, and how to get in touch with an audience. It deals with advertising stunts, and is entirely frank in its advocacy of the legitimacy of appealing to men from lower motives if they have not yet advanced to the point where the highest motives touch them. For instance, if you cannot get a man to act as a church usher from the love of Christ, you can get him by making him realize that in this position he will be seen of men. This volume in spots may seem to have been written by a Jesuit, but in reality it is written by a practical and (we have no doubt) useful and successful modern minister. There is no doubt that if we follow in his lead, things in many a church will hum where at present they do but purr.—H. P.

Master's Method of Winning Men (The), by Dwight Mallory Pratt. Fleming H. Revell Co., New York. 128 pages. $1 net.

"The mission of the church and of all Christian believers, whether considered individually or collectively, is to win the world to God through the love and grace and power of Jesus Christ." With this good start as the opening sentence in the Foreword the reader is carried along on a stream of evangelical fervor and urge to soul-winning. It is a splendid little book, warming the heart and opening the eyes to duty and opportunity.

The contents are divided into three parts, —The Church's Supreme Task, A Spiritual Clinic, and An Estimate of Values. There is Bible exposition, and illustration drawn from personal experience and other sources, flashing light upon some twenty aspects of the subject in short chapters. The article printed on another page in this issue, "The Skill of a Great Evangelist," is chapter 8 in this book, and serves as a fair specimen of its value and tone.

New Tasks for Old Churches, by Roger W. Babson. Fleming H. Revell Co., New York. 190 pages. $1 net.

We wonder how Mr. Babson does it. Here is a business man writing in the last few years more about religion than any preacher of our acquaintance ever wrote about business. We can go further than that, for there are few preachers who in so short a time have written so much on religious subjects as this "tired business man" who believes in God as well as in bonds. He knows why men do not go to church, and he wants the church to wake up to the level of the wakefulness of the man who does not go. He knows how in a practical way all difficulties can be solved by the spirit of Jesus if only the parties on both sides of the question are willing to pay the price. The price is always less than the price they are at present paying. For instance, bills for wars and strikes are infinitely larger than would have to be paid if all sides consented to be led by the spirit of the Master. The reason why the laboring man does not come to church is because the capitalist of the past gave him a raw deal, and he feels that the unfairness from which he has suffered in past generations has never aroused the indignation of the churches,

This picture of Harmony Grove Church, Little Rock Conference, is the frontispiece of a new book, "The Sunday School at Work in Town and Country," by William Mouzon Brabham, of the General Sunday School Board, Methodist Episcopal Church, South. (Doran, $1.50 net.) It is given as a pleasing type and arrangement for a community church to accommodate not over 250 people, with three Sunday school rooms. It is stated that the old rectangular church building is passing out of use, but the above plan would invite trouble in parts where there is a heavy snowfall.

but they have always been on the side of capital, or at any rate they have been silent when it has come to the wrongs of labor. But read the book! There are only eight chapters, and it is all most interesting.—H. P.

Pastor and Evangelist, by Charles L. Goodell. George H. Doran Co., New York. 129 pages. $1.35 net.

Dr. Goodell is so well known in the church at large that he needs no introduction. As secretary of the Commission on Evangelism of the Federal Council of Churches of Christ in America his voice is heard throughout the church.

As the emphasis today is on pastoral evangelism, this book is timely. It deals with pastor-evangelism, the Jesus we forget, the pastor's own life and work, different types of churches as suggested by the letters to the seven churches in Asia, the outlook, the message, and the reward. He urges the pastor to develop the ability often dormant, to his own detriment and that of his church, in his own life.

The great possibilities, the deep joys and the large rewards are described by the author in his own impressive way. It is a book with a heart-searching message, and ought to prove a blessing to every pastor who reads it.—J. H. C.

Place of Books in the Life We Live (The), by William D. Stidger. George H. Doran Co., New York. 198 pages. $1.25 net.

Dr. Stidger is the book expert among the preachers. Now he tells us the place of books in the life of the spirit, and what they might mean in the experience of preachers, teachers, parents, youth. He also has something to say to publishers. How books bulge back the horizon, how they breed the dream of ages, their place in the life of Lincoln and Roosevelt, these too express the profit and pleasure of reading.

The author is so enthusiastic and so well informed that you cannot help believing what he says.

Social Work in the Churches, by Arthur E. Holt. Pilgrim Press, Boston. 131 pages. 60 cents.

A study book prepared by the Educational Committee of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.

It is divided into two parts. Part I consists of principles and methods, treating of such subjects as "The Church and Men in Their Natural Grouping"; "Can the

Dr. William D. Stidger, author of "The Place of Books in the Life We Live."

Protestant Churches be a Brotherhood?"; "The Church Educating Its Own Membership for Brotherhood." There are nine chapters in this part, and the subject is treated sanely and with consideration for the limitation of the churches. Unlike many books on this subject, it does credit the church with having accomplished something, and never loses sight of the supreme end for the existence of the church. We must be on our guard in all this social work in connection with the church lest we make it an end in itself. Rather should we seek social fellowship as a door through which we shall be ready to enter with the message of divine salvation.

Part II consists of practical methods and suggestions, giving various programs and examples of occupational adaptations by different churches, with suggestion for the equipments of churches. At the end of each chapter there are questions for discussion.

At the close of the book there is a directory of social service agencies in the United States that is valuable for reference.—J. H. C.

When God and Man Meet, by William J. Young. George H. Doran Co., New York. 275 pages. $1.50 net.

How shall we conduct the worship of God? Many ministers ask this question, especially in non-liturgical churches. The sermon is treated of in many books by mighty preachers, but what some are pleased to call "the preliminary service" is unfortunately not often dignified with serious consideration such as Dr. Young indicates in this devotional study. The joy of worship, especially at appointed hours and in appointed places, when God meets man and man meets God, the supreme hour when the soul of man makes the supreme quest for God, and the vision of the divine program bringing a larger insight into truth with resulting call to service, these are the themes which the author uses in so attractive a way that God seems more real, and spiritual values more worth while.—T. C.

Weekday Religious Education.

Junior Citizen (The), by Joyce Constance Manuel and Charlotte Rowe Hoadley. Pilgrim Press, Boston. 216 pages, illustrated. $1.60 net.

A companion volume to the following, intended for boys and girls 9 to 11 years old. There is the same plan of 26 lessons on "Our Homes," "Our Community," "Our Country," "Other Countries," with their separate lessons on topics like cheerfulness, kindness to people and to animals, fair play, brotherhood. The programs consist of stories from the Bible and other sources, conversation, memory work, handwork and service activities, directed play, songs, an international exhibit, etc. And there are over 30 pages of patterns for children to copy and work with.

Obviously these lessons can be used to quicken missionary interest and sympathy.

Second Year Mayflower Program Book for Primary Children, by Jeannette Eloise Perkins and Frances Weld Danielson. Pilgrim Press, Boston. 220 pages. $2.

The first book in this series was issued a year ago to furnish 26 weekday lessons in world friendship for children under nine years of age. The aim was to acquaint children with people near and far, what we receive from them, and what we can do for them. This second volume pursues the same path with 26 new lessons, that is, new stories and other features; there are also extra Thanksgiving and Christmas programs. The topics include "Our Share in Our Homes," "Our Share in Our Church and Church School," "Our Share in Our Town," "Our Nearby World"—children in North and South and West, in institutions and in cities, "Our Far-away World"—yellow, brown and black children, etc.

The book represents an immense amount of thought and adaptation, and furnishes primary teachers and mothers with an unfailing supply of suggestions and material to use or to build upon. There are, besides, 21 pages of cut-out patterns of toys, animals and other things that delight the heart and command the attention of youngsters.

Weekday Religious Education: A Survey and Discussion of Activities and Problems, edited by Henry F. Cope. Published under the direction of The Religious Education Association. George H. Doran Co., New York. 204 pages. $2 net.

While a general agreement exists as to the need for advance in religious education there is a serious lack of definiteness in many of the proposals made, and many of the methods actually being employed are quite experimental. This timely book,

bound in an awkward size, is an attempt to integrate weekday religious instruction in particular by presenting reports and views from some thirty-five or more noted leaders in this cause, who deal with numerous sub-topics under the main theme.

In the pungent phrase of the prospectus, this book is a "Survey-Plus," since in one volume is brought together what is fundamental to all modern work, namely, "the exact study of the facts in a thorough Survey, plus the scientific examination of underlying educational theory, plus first-hand analyses of fields, types of work and special situations, plus authoritative briefs on the legal aspects, plus a series of cross-section study charts, plus an intensive, directed discussion of all that is involved in this new field of work." The aims of weekday religious education are discussed, and opposing theories of the curricula are considered, while attention is paid to such topics as worship, use of modern methods, relations to public education, coöperative denominational efforts, preparation of teachers, the fine arts in the curriculum, supervision, and graphs and charts.

A certain amount of chaos prevails in the discussions, or bits of discussion, here brought together, and some differences,—as between a secular and a spiritual way of handling moral topics,—appear to mark deep cleavages in theory and method. When, for example, Prof. J. M. Artman says, "All those using the Bible as a text, either as literature or for purposes of dogmatic doctrinal teaching, miss entirely the scientific method. The only foundation for a course in religious education is life itself in process of building an adequate mode of control," we wonder how far such language is from secularism, naturalism, or at best bald ethicism? What, again, is this "science" which somehow is remaking our world,—is it necessarily a nescience of Jesus Christ, his words and works? Life is not a thing that runs itself, apart from supernatural inspiration. Much of this talk about "science" is loose and misleading. At the same time, while each denominational group has a right to enforce for its own clientèle its own convictions as to truth, all groups may well unite to work out some basis of practical coöperation by means of which all children—including, perhaps adult illiterates,—may be given a fairly adequate education in the things that are worth while, both to think and to do, for this or for any other possible world.—C. A. S. D.

More Efficient Money Methods.

Modern Money Methods, by F. A. Agar. Judson Press, Philadelphia. 162 pages. $1 net.

Stewardship is the foundation principle in this practical and helpful discussion of church money methods. The author's object is to suggest a happier method than commonly used, a plan calculated to provide adequate financial resources for the local church and its worldwide outreach. The result, from the spiritual principles outlined and the concrete methods the writer details, will be new power within the church and new respect from the people outside the church.

There are six chapters, happily divided into numbered sections, making the book more readable. The mechanical processes and organization of the campaign, the Scriptural basis and ways of avoiding a legalistic spirit, are all given place, and the tone throughout is fine and Christian.—T. C.

Money Talks, by Albert F. McGarrah. Fleming H. Revell Co., New York. 176 pages. $1.25 net.

The writer justifies this volume on three grounds, the present importance of stewardship, the need of fresh material for pastors and laymen for public appeals, and the many requests that these stimulating talks be embodied in book form for a wider audience.

The author has had a large and successful experience in movements looking toward more Scriptural church financial methods in the New Era movement, and these ten talks have grown out of actual situations which have confronted him in the hundreds of churches to which he has been called to bring a larger vision and to stimulate to bigger gifts.

Especially interesting are the chapters on "Christ's Farewell Message: A Lenten Stewardship Study," "To Tithe or not to Tithe: A Stewardship Enlistment Address," and "Every Member Canvass Excuses."

The question that underlies each address is, How shall a Christian earn, regard, save, spend and share his income and possessions so as to glorify God, honor Christ, serve human need, and promote the coming of the kingdom?—T. C.

More Efficient Preaching.

Art of Preaching in the Light of Its History (The), by Edwin C. Dargan. George H. Doran Co., New York. 247 pages. $1.75 net.

This helpful book is the outcome of a belief on the part of its author, who is one of the most cultured of the Southern Baptist theological professors, that homiletics needs and deserves a new appraisement. "It is worthy of a more scientific study and treatment than it usually finds among those who teach and learn it and it is entitled to far more respectful consideration than it ever has received from thinkers in the wider ranges of general science."

Dr. Dargan does full justice, in broad

outline, to the history of preaching. He endeavors to give a modern turn to old and approved homiletic methods dealing with the newer problems, especially in the concluding two chapters on modern homiletics in Europe and America. An interesting feature is a bibliography of American authorities on preaching, from Cotton Mather to S. Parkes Cadman.

Preaching is big business, and many of our young theologues fail to take it seriously enough. Such would do well to regard carefully the conclusion reached by Dr. Dargan, that preaching in the highest sense is an art, that is, a functioning of the human individual which is learnable and may be improved by study and practice, and that the constant problem of the preacher who becomes a master of the technic of his art is to adapt the essential and abiding principles of the gospel to the habits of thought of his own age.—C. A. S. D.

Freedom of the Preacher (The), by William Pierson Merrill. Macmillan Co., New York. 147 pages. $2.

These are the Lyman Beecher Lectures for 1922. The name of the author, the well-known pastor of the Brick Presbyterian Church of New York City, is sufficient to assure us of a worthwhile treatment.

We are not disappointed. The interest is absorbing, at times thrilling, at least to the preacher as he again takes stock of the mighty task that is his. So as we turn the pages we are reminded that the preacher is a prophet, a priest, a churchman, who has relations with a social order and a world order. "It is a daunting task, a discouraging career. The minister more than most men is haunted his life long by the sense of shortcoming. But how glorious it is to be set at a task which demands that one be at his best every moment, and that in every part of his nature; to be placed by a divine call where the utmost one can be and do will scarce avail to meet the incessant demands!"

There is a virile ring in every page. It would be well for those who belittle the ministry and think that its place in the world is passing to take up this book and read it.

Dr. Merrill is not only talking of the preacher, but the freedom of the preacher is his theme. In the main he means freedom from creeds and their hampering tentacles, but he is no advocate of license. He wants a minister to repeat the creed even though he may be uncertain about some of its phrases,—"It is a part of public worship,"—but he demands that he should be in hearty accord with its main affirmations, or "he ought not to be in the pulpit of any Christian church." He would clear the track for the prophet, leaving him free, untrammeled. He encourages freedom in all. "The essence of salvation is being set free from oneself. The man most truly saved is he who has entered most freely into the experience of forgetting himself in a great adventure."

No minister can read this book without feeling anew the thrill of glorious opportunity. Even its discouragements are but suggestive of its possibilities.—S. C. H.

Guide to Preachers (A), by Alfred E. Garvie. George H. Doran Co., New York. 350 pages. $1.50 net.

This honored and brilliant servant of the Master gave these lectures to a class of lay preachers. Necessarily they are practical and simple, and the more admirable for that. No minister of the gospel but would benefit from the book.

The four sections answer the questions, how to study the Bible, how to state the gospel, how to preach, and how to meet the age: a happy arrangement, following the main topic in a most satisfactory way.

The author knows the subtleties of the heart, and his message has no uncertain note. He does not look on the ministry as a sinecure. In his estimate it is no place for a lazy man. It is a labor of love, but it is labor unremitting under the great Taskmaster's eye.—T. C.

Homiletics, or The Theory of Preaching, by Joseph Gowan. Elliot Stock, London. 407 pages. 6/- net.

Preachers are of two classes: those who accept or even welcome criticism of their pulpit work, and those who resent it—or who possibly, as in the case of pulpit geniuses, do not need it. The ministerial author of this meaty and sensible volume claims to have enjoyed more opportunities of hearing other men preach than most writers on homiletics have had. From his habit of constantly taking notes, joined with frequent reflection on what he has heard, both as to matter and manner, he has succeeded in amassing a fund of suggestion likely to be of considerable help to young preachers on both sides of the Atlantic. In the phrase of an English reviewer he has "swept his net through many seas, and brings to land some interesting captures."

Among the topics discussed are moral and spiritual preparation for preaching, general and special intellectual preparation for preaching, reading, writing, popularity, political preaching, originality and plagiarism, and illustrations. Mr. Gowan assumes that preaching is one of the means appointed by the Lord for the salvation of men, and yet, as he points out, many men enter upon the duties of the sacred office without even elementary instruction in the art of preaching. Preachers, however, "are better educated than they once were." Shall we conclude that on that account they are worse preachers? This would be to commit the fallacy of false cause. It may

be, however, that the distracting influences of the times have turned possible Beechers into ordinary or even tiresome homilists.

Mr. Gowan does well to insist on the advantage of wide reading and collection of materials from all sources, but also emphasizes the need of special or concentrated preparation for special occasions. The chapter on Illustrations is especially interesting. He is quite severe on notoriety-hunters, or sensation-mongers, such as the minister who advertised a sermon on the topic, "How a Man Sinned by Having His Hair Cut." He does not believe so much in filling buildings as in feeding souls, but probably is not to be understood as implying that these two activities are necessarily incompatible.

Exception might be taken to some of the statements in this substantial book, as, for example, to the counsel, "Do not aim at originality," which, however, is explained as a warning against straining after an effect rather than a seeking for proficiency, truth, and naturalness.

The book may be commended as a very useful manual for preachers, old as well as young.—C. A. S. D.

Preacher and His Sermon (The), by J. Patterson Smyth. George H. Doran Co., New York. Cloth. 143 pages. $1.50 net.

These lectures given to students, first in Dublin and then in Toronto, have all the friendliness and familiarity with which this author always talks to his readers. You really feel as though he had hold of your button-hole. It is good plain man talk in which an old preacher tells the Mavericks what lies ahead. Some of this advice may be good for himself but not for others, for after all every preacher has to hew his own path through the forest. The lecture on "Grip" is the most original and that on the "absolute necessity of interesting people" if we would do them any good is the most human. A good little book, valuable for young preachers and that would do a good many old preachers no harm too.—H. P.

Preaching as a Fine Art, by Roland Cotton Smith. Macmillan Co., New York. 46 pages. 75 cents.

This is choice beyond expression. A rare book, one to read and reread, and ponder over. Many books are written, and many lectures are delivered to students on the subject of preaching, but in a library of such these two lectures by Dr. Roland Cotton Smith will more than hold their own.

"I have come," he says, "not simply to talk to you about preaching, but to make you preachers." He speaks of preaching as the art of seeing the image of God in the individual man, and making him see it. The sermon is but a tool, and it is worthless no matter how beautiful it may be unless it is actually used "to cut away the surrounding and resisting material. It must also fashion the image, or awaken the image so that it may see." "Write your sermon, direct your tool to the man in your workshop, see that your work is tipped with spirit, and leave the rest to God."

To be appreciated the book should be read. It will make a man think more highly of his task, and it may make some man a preacher who never preached before.—S. C. H.

For Younger Children.

Child Garden in India (A), by Amelia Josephine Burr. Illustrations by Louise Clark. Central Committee on the United Study of Foreign Missions, West Medford, Mass. 77 pages. 75 cents.

A sort of missionary "Bunny" book for little children, giving 18 poems inspired by child life in India. A page is given to each of the 18 colored pictures that accompany the poems. Besides individual use, the book will serve well in primary classes.

Children's Story Bible (The), by Harold Begbie. Edited by Philip Whitwell Wilson. Introduction by Francis E. Clark. Grolier Society, New York. 284 pages. $2.98 and $5.

The first thing that impresses one is the Introduction by Dr. Clark, where one sentence stands out:

"In remembering my own childhood I can say that in my later days I never had clearer perceptions of right and wrong than in my early teens and before, or a stronger desire to do right and to please God. If I ever became a Christian it was when I was nine years old."

Then the Editor's Preface by Mr. Wilson, in which clear testimony is borne to the need of "our Lord Jesus Christ," the Lord of hosts of children. His adept editorial judgment and pen are in evidence throughout the book.

Coming to Mr. Begbie's text we find that he retells the Bible story in his own language. One is not disappointed as to his literary ability, for his selection and arrangement and narrative are admirable. So far as the language is concerned, there is no childishness about it,—it is Mr. Begbie at his clearest.

The Bible is not dealt with consecutively, but first comes a chapter on "Heroes of the Old Testament," followed by "Heroines," then the story of creation (what the Bible has to say), Cain and Abel, and so on historically to Esther. In the New Testament about 75 pages are devoted to the life and sayings and doings of our Lord, followed by the spread of Christianity and pen pictures of the apostles.

Numerous subtitles break up the text and give cues to the contents of the sections. Over 200 famous paintings are reproduced, and photos of certain places as they are today. Last of all come 11 pages of memory selections from the Bible, and 55 standard church hymns, with music.

The book, then, is a small library in itself. If a person, young or old, masters it and follows its teaching, he will surely find himself in the path of righteousness.

India Inklings, by Margaret T. Applegarth. George H. Doran Co., New York. 170 pages, illustrated. $1.50 net.

There is nothing hackneyed about this story of an Indian child from birth to girlhood. From the first page to the last, whether in the reading matter or in the many thumbnail sketches and larger "inklings," Miss Applegarth's vivacious personality appears, always giving pleasure.

The plot introduces Machamma's father, mother, grandfather, and other relatives, Dr. Drake, a medical missionary, Mrs. Drake, and more natives. Various episodes in native family life are worked in, also the influence of missionary effort, resulting finally in the conversion to Christianity of the heroine's family.

Miss Applegarth has the knack of catching and retaining everybody's attention, for even a grown-up who takes up this book cannot help looking it through, at least.

Verses for Children, by Cecil Trout Blanké, with illustrations by the author. Westminster Press, Philadelphia. 80 pages. $1.50.

A child of three or four will find unending fun in having these verses read to her and in picking out the details of the pictures. They have to do with pets and toys, birds and flowers, home and school, playmates and the four seasons, etc., with an occasional rebus.

Most of the drawings are full-page. They are artistically done, and true to life. From the front cover to the lining of the end cover there is not a dull bit.

The mechanical get-up is tasty and expensive. Altogether it is a lovely, purposeful gift for a youngster.

Biographical.

Do You Know Them? Stories of Famous Men and Women for Boys and Girls, by Kitty Parsons. Fleming H. Revell Co., New York. 161 pages, with frontispiece of Jenny Lind. $1.25 net.

Some 35 notables are here introduced to young people in sketches three or four pages long; not the well enough known people like Washington, but those who left footprints in the sands of time, with something of special appeal to children, including, for instance, the Grimm Brothers, fathers of fairy-tales, Livingstone the explorer, "Buffalo Bill" the Indian fighter, Booker T. Washington the Negro educator, Carmen Sylva the poet queen, Joel Chandler Harris the father of "Uncle Remus," Roosevelt the great American, Daniel Boone the pioneer and hunter, Mark Twain the American humorist, John Paul Jones the naval hero, Jenny Lind the Swedish Nightingale, and others of earlier centuries and of different lands.

All the chapters are calculated to tell just those things that interest young people.

Famous Leaders of Character, by Edwin Wildman. Page Co., Boston. 344 pages, illustrated. $2.

Mr. Wildman has given previous proof of his ability to sketch in rapid, vivid fashion the life and work of outstanding leaders of industry: now he turns to men—no women included!—whose names stand for influence and leadership in the field of high ideals.

Beginning at the abolition era he paints word portraits of Garrison, Lee, Lincoln, Sumner and Wendell Phillips. Among preachers we are introduced to Hale, Phillips Brooks, "Moody and Sankey." Educational leaders include President Eliot and Booker T. Washington, while among public officials are Cleveland, Lodge, Woodrow Wilson, Roosevelt, Bryan, Leonard Wood, Hughes, Harding and Coolidge. Other fields of usefulness furnish Greeley, Leland Stanford, John Burroughs, Judge Landis and Judge Lindsey. Each stands for some one outstanding feature, but of course the stories tell of further heroic and persistent struggle. Splendid full-page pictures of every man are given.

Written primarily for boys, the author points out this important fact, that leaders in character are essentially greater than leaders in industry, war, discovery, etc.; and that because they had harder fights to fight, and often in seeming defeat they were the real victors.

Heroes of the Church, by Park Hayes Miller. Westminster Press, Philadelphia. 71 pages. 50 cents.

The material here printed was prepared for Bible class lessons filling the historical gap between the apostolic church and the church of today. The life and significance of a dozen individuals are given,—Polycarp, Augustine, Bernard of Clairvaux, Wyclif, Huss, Luther, Zwingli, Calvin, Knox, Wesley, Francis Makemie the first Presbyterian pastor in America, and William A. Shedd of Persia.

From this list it will be seen that the origin and meaning of Protestantism in various branches was a by-product of the course.

Church Street, by Jean Carter Cochran. Westminster Press, Philadelphia. 227 pages, illustrated. $1.50.

You can read this book within a couple of hours if you do not linger too long upon the lovely pictures the author draws of life in a New Jersey village. It is autobiography, and has to do with her father the Presbyterian minister, her capable and true mother, certain neighbors, home and church life, and the beautiful out-of-doors. The village history runs back 200 years, and Miss Cochran touches off the high spots. The illustrations are from photographs.

She has charming style, easy to assimilate; genteel humor, and a taste for a good story; appreciation of the good things in life, for assuredly she paints things most attractively and not at all unnaturally.

"An effective antidote for 'Main Street,' " Lyman Abbott called the book. Perhaps not all of us can see our own homes and childhood pictured in this narrative, but at least we enjoy the delineation.

Firebrand of the Indies (The): A Romance of Francis Xavier, by E. K. Seth-Smith. Macmillan Co., New York. Society for Promoting Christian Knowledge, London. 149 pages.

Francisco de Xavier y de Jasso, the Spanish hidalgo better known as St. Francis de Xavier, lives again in this engrossing, fast-moving historical novel. It is biography at its best, for you get the spirit and fervor of the man, and the outstanding facts of his career, in a form the reader will find hard to forget.

The story opens in the 16th century with Francisco a gay student at the University of Paris, and later a lecturer there. Thither comes another Spanish grandee, Ignazio de Loyola, reserved, consumed with zeal for Christ, and at length bringing Francisco under his spell. The scene shifts to northern Italy, where "The Company of Jesus" is forming, men of intelligence, power and ardor which drove them from one end of Italy to the other in a strenuous campaign against the forces of ignorance and evil, and of that wave of unbelief which the revival of learning had brought in its wake. King Joam of Portugal wants to send a mission to his colony in India, for which Francisco eagerly volunteers, and Loyola sends him with the word:

"Set the Indies on fire, Francisco!"

A terrible voyage shifts the scene again to Goa, capital of Portuguese India, where Fray Francisco establishes a seminary. The missionary urge sends him still further off to the pearl fishers of Cape Comorin, then to Malacca and the Moluccas, and in a Chinese pirate ship to Japan. Here the story expands in describing the beginnings of Christianity in Japan four centuries ago. Back to Goa, and then his last adventure, to bring Christ to China, and his death on the barren island of Sanchian, from which he had hoped to effect his entrance into the forbidden land.

The author has done his work well. Incident follows incident in clear-cut fashion, with no padding, but with the historical threads given in a sentence or two. Francisco's uttermost self-sacrifice and endurance of all kinds of hardness and disappointment and sickness are shown without any preachifying, and above all his love for souls and his contrite spirit, which led him in his dying moments to murmur in Latin:

"If thou, Lord, shouldst be extreme to mark . . . . what is amiss . . . . !"

What Every Christian Should Believe, by William Evans. Bible Institute Colportage Association, Chicago. 126 pages. 90 cents net.

Intended particularly for the young convert and for all who know Christ as Saviour and need definite instruction in the outstanding doctrines of the Christian faith.

The chapters deal with the Bible, God, Christ, the Holy Spirit, and Satan. The deity of our Lord, Scripture as the supreme revelation, the person of the Holy Spirit and his relation to the believer and to the world, the premillennial return of our Lord, and the personal character and final defeat of Satan are among tenets set forth with vigor and brevity, and supported by references in the Word of God.—T. C.

BOOKS RECEIVED

Apostolic Age (The), by William Bancroft Hill. Fleming H. Revell Co., New York. 386 pages. $2 net.

Art of Preaching (The), by Charles R. Brown. Macmillan Co., New York. 250 pages. $1.75 net.

Belief in Christ, by Charles Gore. Charles Scribner's Sons, New York. 329 pages.

Cardinal Gibbons (Life of), by Allen Sinclair Will. E. P. Dutton Co., New York. 2 volumes, 1145 pages. $10.

Children's Six Minutes (The), by Bruce S. Wright. George H. Doran Co., New York. 115 pages. $1.25 net.
Fifty-two brief sermonettes for boys and girls in the Sunday morning audience, on all sorts of topics, including the great church anniversaries. Memory texts and hymns are suggested with each address in the belief that young people gladly do assigned memory work.

Dramatic Instinct in Religious Education (The), by Thomas W. Galloway. Pilgrim Press, Boston. 115 pages. $1.75.

Dream of Pilate's Wife (The), by William Hervey Woods. Presbyterian Committee of Publication, Richmond, Va.

Florence Nightingale: A Play in Three Acts, by Edith Gittings Reid. Macmillan Co., New York. 118 pages. $1.25.

Glory of His Robe (The), by Edward John Stobo. George H. Doran Co., New York. 269 pages. $1.50 net.

Gospel of the Sovereignty (The), by J. D. Jones. George H. Doran Co., New York. 328 pages. $1.50 net.

Heart of the Old Testament (The), by John R. Sampey. George H. Doran Co., New York. 227 pages. $1.75 net.

In the Footsteps of the Master, by J. H. B. Masterman. Macmillan Co., New York. 223 pages. $1.50.

Living Christ and the Four Gospels (The), by R. W. Dale. George H. Doran Co., New York. 299 pages. $1.25 net.

Lord of Thought (The), by Lily Dougall and Cyril W. Emmet. George H. Doran Co., New York. 324 pages. $2.50 net.

Meaning of Life (The), by A. Edwin Keigwin. George H. Doran Co., New York. 260 pages. $1.50 net.

Messages from Master Minds, by J. W. G. Ward. George H. Doran Co., New York. 310 pages. $1.50 net.

Mind of the Master (The), by John Watson (Ian Maclaren). George H. Doran Co., New York. 338 pages. $1.50 net.

Fifteen sermons on various themes, each referring the subject under consideration to the expressed mind of our Lord. A valuable reprint.

More Honorable Man (A), by Arthur Somers Roche. Macmillan Co., New York. 290 pages. $2.

Paul's Epistles to the Corinthians: 1 Corinthians, by James S. Riggs; 2 Corinthians, by H. L. Reed. Macmillan Co., New York. 314 pages. $1.60.

Revealing Light, by Sidney M. Berry. Fleming H. Revell Co., New York. 219 pages. $1.50 net.

Supreme Issues of Life, by William H. Howitt. Evangelical Publishers, Toronto. 200 pages. $1.25.

Syllabus for Old Testament Study, by John R. Sampey. George H. Doran Co., New York. 355 pages. $2 net.

Yellow Butterflies, by Mary Raymond Shipman Andrews. Charles Scribner's Sons, New York. 73 pages.

ALSO RECEIVED.

Comrades of the Christian Church: A Pageant of the Spirit of the Centuries, by William Chalmers Covert. Presbyterian Board of Publication, Philadelphia. 7 pages. 10 cents.

Scripture quotations and hymns have part in the dialogue as well as original matter. The plot carries from the cross to the fully equipped modern church.

Industrial Unrest: A Way Out, by B. Seebohm Rowntree. George H. Doran Co., New York. 29 pages. 10 cents net.

The English cocoa king dismisses the theory of making employers all-powerful, or even of a balance of power between employers and workers, in favor of the removal of causes of unrest in relation to wages, hours of work, reasonable economic security during the whole working life and in old age, unemployment, sickness, working conditions, profit-sharing. Paragraphs are added on other social and industrial problems, and on the relation of Christianity and economic problems.

Catechism on Motion Pictures in Interstate Commerce, by William Sheafe Chase. New York Civic League, Albany, N. Y. 159 pages. 50 cents.

Canon Chase presents an overwhelming array of facts to show the demoralizing character of the great mass of the motion pictures being exhibited in this country; that five or six big movie producers—all of whom are Jews,—control the motion picture industry of the country; the shockingly immoral character of some of the leading movie magnates of the United States, making it clear that they are utterly unfit to decide what pictures the children of today shall see; that the movie trust is working to break down the Christian sabbath, as well as respect for laws in general; the splendid results of the state supervision of movies—wrongly called censorship,—everywhere it has had a fair trial; that Mr. Will H. Hays, though trying hard to improve the morals of the movies, is unable to prevent the showing of even the worst of the bad pictures already produced, or to control the independent producers.

The Law of the Octave in the World and in the Word, by E. J. Pace. Bible Institute Colportage Association, Chicago. 28 pages, with diagrams. 35 cents.

An effort, involving much labor and ingenuity, to exhibit triads and heptads in nature and in the Received Text of the Bible. Certain types of mind may see the act of God in the latter as in the former, but others will consider such a study as this both mechanical and arbitrary, proving anything the author wants to prove.

The Son of Man, by Keith C. Brooks. Biola Book Room, Los Angeles, Calif. 116 pages. 50 cents.

Questions on nearly every verse in Luke, with dotted lines for the answers, which in some cases are "Yes" or "No," but usually the answer is suggested by a Bible reference that is given.

The Speaker's Bible, No. 1, Part 1, edited by James Hastings. Speaker's Bible Office, Aberdeen, Scotland. 32 pages, size 7 by 9¾.

A serial issue in 50-cent monthly numbers of 96 pages (192 columns) each, of which this pamphlet gives a specimen.

The stated aim is to preserve all that is worth preserving of the modern interpretation of the Bible. So much has been done in the way of condensing, rearranging, rewriting, adding to and illustrating, that the sources of the material here printed are seldom given. There is also much new matter by Dr. Hastings and others. The end in view is to enrich and improve present-day preaching by making other men's thoughts available in this form.

Like all books of this kind, the main shortcoming lies in its omissions, its unevenness in covering the ground. But it is never hackneyed, and combines exposition, illustration and anecdote.

A note from Dr. Hastings' daughter says that his lamented death will not interrupt the publication of the series, as he had been engaged on the MSS. for several years, and much material is ready for the press.

Sunrise at Midnight, by W. B. Hinson. Bible Institute Colportage Association, Chicago. 22 pages. 10 cents.

A beautiful sermon on trust in God, based on John 13. 7, "What I do thou knowest not now, but thou shalt understand hereafter": ignorance of the present, assured revelation of the future. Dr. Hinson makes intimate contact with the reader, and spiritual blessing results.

What then Shall This Child Be? by Ernest Bourner Allen. Pilgrim Press, Boston. 23 pages.

A tasty booklet, giving a discourse on the child in the home, school, church and world, with several appropriate poems and a frontispiece of the Madonna of the Arbor. Presumably a gift booklet for parents.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

JESUS THE WORLD'S SAVIOUR: STUDIES IN LUKE.

International Sunday School Lessons.

February 4. The Grace of Gratitude.

Luke 17. 11-19.

Picture this group of lepers standing afar off from the road, clothes rent, hair loose, upper lips covered, crying "Unclean! Unclean!" as demanded by the Law (Leviticus 13. 45, 46). Had they heard that Lord Jesus had power to heal leprosy, that he had indeed cleansed a leper (Luke 5. 12), and so was this meeting intentional on their part? Well for them that they met him now, for he never passed this way again!

Note the method of the miracle. Healing is not mentioned in the record in connection with the command, and is not immediate, but obedience to the command proves to be the pathway of blessing. Unless they believed they would somehow be healed, would they have set out for the priests while still full of leprosy? The priests alone had power to give cleansed persons a clean bill of health (Leviticus 14).

The unexpected now happens. One of the leper group, perceiving that he is healed, forgets the priests in the flood of gratitude that wells up within him, and returns to seek out his benefactor in order to thank him,—the only time it is recorded that anyone ever thanked our Lord. And this man was a Samaritan! Common defilement and misery seem to have obliterated racial hostility in the wretched group.

Two things astonished our Lord: the ingratitude of the nine, and the gratitude of the most unlikely one, a foreigner. All had faith enough to obey him: only one had gratitude enough to thank him. If the Samaritan was on his way to Gerizim to show himself to his own priests, it would help explain how he alone turned back. The nine were on their way to Jerusalem, and would not benefit by his example.

The heart of the incident, then, and of the miracle of salvation of which it is a symbol, is the duty of confession and gratitude. But human nature has not changed. Gratitude is still a rare grace. This story is being reënacted every day. Lord Jesus is blessing men more signally than he blessed those poor lepers, but how seldom do they pause to thank him! Yet it is so easy, and cheap, and available for all, to say "Thank you!"

Nowhere else in the Bible, or indeed in all literature, is the sin of ingratitude so vividly portrayed.

Our Lord's surprise and sadness reveal his humanness. Does our ingratitude disappoint him and hurt him today?

What reasons, do you think, would each of the nine give if we could ask them why they failed to return and express their gratitude?

Obedience is ever the pathway of blessing. Yet here is a point to notice: The nine did as our Lord commanded, they went on to Jerusalem, and we hear of them no more. It was the Samaritan, who in fact did not obey our Lord to the full,—at least, not first of all,—whose action pleased our Lord and brought himself added blessing.

February 11. The Spirit of Prayer.

Luke 18. 1-14.

The SPIRIT of prayer is the particular thought set before us by the lesson title. Let us, then, see the spirit exhibited by the three persons in these pictures drawn by our Lord,—the widow, the Pharisee, the tax collector.

The widow: persistence in prayer.

The key to the parable hangs at the door: men must pray in all circumstances, and never lose heart, never quit.

The parable itself is true to Oriental fact in the character and conduct of the judge, and in the helplessness of the widow. What can she do to make him do her justice? He cares nothing about God or man, but this woman does not allow him to forget her. At length he will see justice done her.

Our Lord lifts this episode to a higher level, and applies it to prayer. If an unrighteous judge . . . . , will not God . . . .? God may delay, as the judge did, but he will intervene surely and speedily. Persistence will be rewarded. And why? Because persistence implies sincerity, earnestness, the conviction of getting a favorable answer if only the matter receive attention.

Moffatt clears up an ambiguity in verse 7: "And will not God see justice done to his elect who cry to him by day and night? Will he be tolerant to their opponents?"

Many commentators regard this parable as part and continuation of our Lord's remarks in 17. 22-37, the subject of which is the coming of the Son of man. If so, is the persistent prayer of verse 1 for his coming, and the faith of verse 8 faith in that coming?

The Pharisee: self-righteousness in prayer.

Next our Lord exhibits a Pharisee at prayer. In his self-righteousness and setting others at nought this Pharisee took his stand ostentatiously, prayed with himself alone, thanked God for his moral and religious superiority over the rest of men, and especially over the tax collector. No confession of sin, no cry of need! Just a flattering, self-satisfied recital of his own virtue.

The tax collector: humility in prayer.

Contrast the tax collector, with his deep sense of unrighteousness and self-depreciation. He did not feel worthy to draw

near with other worshipers, or to lift up so much as his eyes to heaven, but kept smiting his breast in spiritual anguish, and crying to God for mercy, as if he was the only sinner, in one of the shortest prayers in the Bible. But though short it was sincere and to the point, and it got immediate answer. He went home accepted and uplifted by God.

February 18. Jesus and Zacchæus.

Luke 19. 1-10.

Special interest attaches to the case of Zacchæus for several reasons, as seems to be implied in the use of "Behold!" (2). His is the last recorded instance of salvation in the ministry of Lord Jesus, except that of the thief on the cross. It was now or never with him, since it was the only time Lord Jesus ever visited Jericho, and the cross was only a week or ten days ahead.

Let us first master the material, then interpret it in the light of verse 10.

Old Zacchæus—sinner, 2-7.

Zacchæus is introduced as a man of public prominence and wealth. Curious to see Lord Jesus, he overcomes hindrances by his energy and wit.

Imagine his surprise when the famous Stranger looks up, accosts him by name, invites himself to his home,—a thing he is never recorded to have done elsewhere!

The murmurs of the crowd indicated the prejudice that existed against tax collectors as a class, being in the eyes of the Jews "sinners," traitors, agents of Gentile robbery and oppression.

New Zacchæus—saved, 8-10.

We are not let into the secret of the process by which Zacchæus was saved, but we see the immediate fruit of it: consecration, generosity, fourfold restitution; and we have our Lord's assertion of it, and that as an incident of his own life purpose and mission.

Verse 10 is not merely a vindication by Lord Jesus of his actions in the present case: it is a definite declaration of the reason of his coming into the world. As such it is to be borne in mind by the student as a key to his ministry, a motive that explains his actions and aims all through his life.

Using this key to interpret the case of Zacchæus we learn that Lord Jesus saw in him a sinner—not to be socially and religiously ostracized, as the Pharisees treated him, but ready to be saved. In this aspect of it note points like the following: Opportunity seized and sanctified to salvation. Curiosity overruled for higher blessing. Determination to overcome hindrances. Prompt response to Lord Jesus, and joyful reception of him into heart and home. Instantaneous salvation. The inward change immediately evidenced in outward action,—"I give . . . . I bestow."

Note also the manner of approach adopted by Lord Jesus on this occasion, and his comments following Zacchæus' declaration of purpose. The ways by which men and women are led to Christ are infinite.

Make haste to receive Jesus as your Saviour and Lord while he is passing your way!

February 25. The Parable of the Pounds.

Luke 19. 11-26.

The earlier messages of John the Baptist, of Lord Jesus himself, of the twelve and of the seventy had been that the kingdom of God was nigh at hand. The Jews, however, refused to accept Jesus of Nazareth as Messiah and king, and it became necessary for Lord Jesus in his later ministry to declare his rejection, death, resurrection and coming again, and to say something of the interval until he should return to accomplish the unfulfilled prophecies concerning the kingdom.

"Immediately" (11) is the hinge of the present parable. To correct the erroneous expectation of the immediate showing forth of the kingdom at Jerusalem, which they were now approaching, is our Lord's purpose.

The parable, 12-27.

Its plot might have been drawn from history, for it was not uncommon for the heir to a throne, or one who aspired to a throne, to journey to Rome to receive authority from the emperor.

This nobleman gives certain servants some capital wherewith to trade in the interval until his return, when he asks for an accounting, and rewards or condemns accordingly.

Each servant receives the same amount. Their faithfulness and success in trading are seen in the different returns achieved.

Application.

The application of the parable to Lord Jesus calls for reserve in the interpretation of its details in the absence of explicit statement, but certain larger facts may be deduced, as follows:

Lord Jesus is the nobleman. He has gone away to receive his kingdom, and will return. During this interval (in which we live) he has endowed servants of his, and commanded them to use the endowment. Upon his return the servants will be called to account. Commendation and reward will be according to faithful service and measure of success. The nature of the reward will be authority in service. Unfaithfulness will be without excuse. Defiance and hostility on the part of some will not prevent our Lord's receiving his kingdom, and will be judged at his coming.

When our opportunities are the same, greater faithfulness will receive greater reward.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

What is the Chief Value of a Christian Endeavor Society?

1 Timothy 6. 11-16. February 4.

These are some things to which Christian Endeavor has been likened:

A bugle with which Christ calls us to battle for his kingdom;

A gymnasium where one can develop socially, intellectually and spiritually;

A ladder by which young people climb out of self into Christ, out of ignorance into knowledge, out of idleness into service;

An artesian well, gathering water from deep unfailing springs, to give out in faithful service;

A hand by which the church may reach the young people of the community;

A sail of the small church and a rudder of a large one;

A counting house where the highest values are counted and the best exchanges made;

A promise, plus purpose, plus perseverance, plus pluck, plus prayer;

A mill to manufacture more efficient Christians.

* * * * *

Once when Michael Angelo went into a studio to see a statue a young artist had just completed for erection in a public square, he pointed out in a kindly way some defects that could be easily remedied. The young man, thinking Angelo moved by envy thus to criticize, sneeringly replied:

"I see no defects!"

"Well," said Angelo, not in the least disturbed, "the light of the public square will test your statue!"

And so the light of public observation will test the sincerity of the members of the Christian Endeavor society. They will judge how you value your pledge, the most valuable asset of the society.

* * * * *

Christian Endeavor incarnates the strength that is in union.

Sing on, ye chorus of the morn,
Your grand Endeavor strain,
Till Christian hearts, estranged and torn,
Blend in the glad refrain;
And all the church, with all its powers,
In loving loyalty,
Shall sing, "One Master, Christ, is ours;
And brethren all are we!"

* * * * *

A naturalist thus compares the poplar and the elm.

The poplar lives for the present, the elm for the future. The poplar sends forth branches in the spring without developing the strength to support them in the exhausting summer heat. Its roots are constricted, its spread narrow, its life brief. The elm grows roots that are deep and spreading. Expansion is its nature. Its fibers are tough and strong, it weathers wind and storm, and grows for generations.

Christian Endeavor has its poplars and its elms. Which are you?

Lessons from the Psalms.

2. A Testimony Psalm, 145. 1-21. February 11.

Once when Spurgeon was asked to speak in the immense Crystal Palace in London, he went there one morning to test his voice in the building, and from the platform uttered these words:

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

Twenty-five years later Spurgeon's brother was called to see a dying artizan, who told this story:

"Twenty-five years ago I was working one morning on the dome of the Crystal Palace. I was a rank unbeliever. Suddenly there came a voice, 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' From that day till now I have served Christ."

God's Word will fulfil its mission if you and I are faithful in our testimony.

* * * * *

It is said of a Scotchman who sang most piously the hymn,

"Were the whole realm of nature mine
That were a present far too small,"

that all through the singing he was fumbling in his pocket to get the smallest coin for the contribution box.

What sort of a testimony was his singing giving? If we would bear honest testimony in our songs we should never sing more fervently than we live and give.

* * * * *

There are some things we can omit from life and still be followers of Christ, but there is one thing we cannot do, that is, give effective testimony for him and his cause unless we give him our heart. We need not worry about our testimony if we give him our heart.

* * * * *

"Come!" says one of Bulwer Lytton's

characters, "come, and I will tell you the secrets of my public life, and that which explains all my failures, for in spite of the social position I have attained I have failed, and this is the cause: I have lacked convictions."

Conviction, testimony, deeds, without any of these a man is neither what he seems to be, nor seems to be what he is.

$50,000 for Improving Our Community: How would You Spend It?

Genesis 4. 9. February 18.

Someone tells of an aged couple who fifty years ago bought a perpetual scholarship in one of the eastern colleges that the young men of their town might go to college if they so desired. This gift has educated 16 men who otherwise could not have gone to college, and not one of the 16 has known who his benefactors are. They all turned out well, and held important positions in church and community.

That surely was a wise investment.

* * * * *

Do you remember the command of Oliver Cromwell to the dean as the latter was showing him over the cathedral? Cromwell noticed life-size silver statues of the twelve apostles, and firmly but courteously addressing the dean he said:

"Take these down and melt them into money, that like their Master they may go about doing good!"

One way to start off our $50,000 in the footsteps of our Master would be to provide as good transportation to church services for both old and young as we furnish our children for the weekday school. The writer knows of a young girl living five miles from church and without means of transportation, who cries most of the Sundays when she cannot catch a ride with some neighbor.

* * * * *

If the spiritual needs of the community are adequately taken care of, next come the intellectual needs. Are the schools sufficient, and properly equipped? Is there a good library in the community?

Do good roads facilitate intercourse and business? Is there a plentiful water system? Is the town sanitation up-to-date? A hospital, a dispensary, and community nurses are always a good investment for the physical welfare of a community.

A community spirit can be promoted by a community house that affords a center for various activities in artistic and musical and recreational lines. Are there summer and winter playgrounds for the young people?

Provision for a happy old age for those in needy circumstances is a duty and a sure way to invoke heaven's continual blessing upon the donor.

What are Some Temptations to Lie, and How Can We Overcome Them?

Proverbs 12. 17-22.

At the breakfast table little Mary was telling of her thrilling dream of the night before, drawing largely upon her imagination, and making the dream story exciting even for the older ones at the table. In the midst of a most exciting part she stuttered, gulped, and paused hopelessly.

"Why, child, what is the matter?" asked her mother.

"I swallowed some words that I want in the dream, mother!"

"Better swallow some more," said her big brother, "and we'll know better what you really did dream about!"

It is such an easy matter to overcolor our conversation! Those who would shrink from an outright lie will sometimes let themselves highly color their statements.

* * * * *

A quick-witted, honest countryman was called upon as a witness in a famous trial. After a severe cross-examination the counsel for the prosecution paused, and harshly exclaimed:

"Mr. Killins, has not an effort been made to induce you to tell a different story?"

"A different story from what I told, sir?"

"That is what I mean."

"Yes, sir; several persons have tried to get me to tell a different story from what I have told, but they couldn't."

"Now, sir, upon your oath, I wish to know who those persons are."

"Well, I guess you've tried 'bout as hard as any of them, and offered about as much money!"

The courts of law and politics offer many temptations to lie. And how about business dealings?

* * * * *

What of the remedy for deception in all its forms? "Watch and pray, that ye enter not into temptation!"

A being came and called on me;
Oh, he was smooth as smooth could be!
His look was clear and childlike; he
Seemed made of all sincerity.

. . . . .

I parleyed with him late and long.
His voice was like some morning song;
His words, that scarce did hint of wrong,
To no deception could belong.
Then of a sudden broke the spell!
The scales from eyes unseeing fell!
There was no need his name to tell:
"Out, out!" I cried, "I know you well!
Temptation! Temptation!"

Evangelistic Engagements of Dr. Milton S. Rees.

Urbana, Ill., January.
Watertown, N. Y., February.
Danville, Ill., March.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

FEBRUARY, 1923.

THURSDAY, 1st. *The Lord God hath given me the tongue of them that are taught that I should know how to sustain with words him that is weary. He wakeneth morning by morning; he wakeneth mine ear to hear as they that are taught. Isaiah 50. 4.* (*R. V.*).

Here is a morning appointment with God. It is at his special request, for "he wakeneth." It is the first appointment of the morning, and it is early morning, for one is wakened for it. It is daily, for "he wakeneth morning by morning." And the results are remarkable. First, a trained ear, then a trained tongue, (what rarities!) and then a life of helpfulness.—S. D. Gordon.

FRIDAY, 2nd. *Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Matthew 10. 42*

He who gives a child a treat
Makes joy-bells ring in Heaven's street;
And he who gives a child a home
Builds palaces in Kingdom Come.
—John Masefield.

SATURDAY, 3rd. *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Galatians 6. 10.*

God's best gifts to us are not things but opportunities.

SUNDAY, 4th. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief. 1 Timothy 1. 15.*

After the chief of sinners, what sinner need hesitate to come? Oh, the grace that has bought us, sought us and brought us to the fold! Sinner, if you are reading these lines, is not that grace large enough and free enough for you? Christian, with such a gospel how can you lose a single opportunity to say to sinful men, "This is a faithful saying," a true saying, "and worthy of all acceptation," worthy that all should accept it, "that Christ Jesus came into the world," for no other cause than for this, "to save sinners," even "the chief."—A. B. Simpson.

MONDAY, 5th. *Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you. Jeremiah 7. 23.*

Obedience must be the struggle and desire of our lives; obedience, not hard and forced, but ready, loving, and spontaneous; the doing of duty, not merely that the duty may be done, but that the soul in doing it may become capable of receiving and uttering God.—Phillips Brooks.

TUESDAY, 6th. *I give unto them eternal life, and they shall never perish. John 10. 28.*

Eternal life! Never perish! Clearly the good from following Jesus is the ultimate value.—Charles E. Burton.

WEDNESDAY, 7th. *I will see you again, and your heart shall rejoice, and your joy no man taketh from you. John 16. 22.*

Have you any resources of joy that no man and no misfortune can take away from you?

THURSDAY, 8th. *All the paths of the Lord are mercy and truth unto such as keep his convenant and his testimonies. Psalm 25. 10.*

It may not seem so. At present mine may be a path of perplexity and pain, toil and weariness; but God has some wise end in all his leadings. He will guide me by a right way. Let me trust him if I cannot trace him!—J. R. Macduff.

FRIDAY, 9th. *And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? Matthew 14. 31.*

Note the Lord's way of dealing with Peter's fear. Not, "Wherefore didst thou COME?" *But "Wherefore didst thou* DOUBT?" For fear is nothing else but a surrender of the succors which reason offers.—Amy Wilson Carmichael.

SATURDAY, 10th. *He went up into a mountain apart to pray. Matthew 14. 23.*

When you follow our Saviour's example and seek the mountains, how different all things seem in the softening glow of God's great kindliness! Oh, build your prayer closets on the mountain tops! Go into them with your plan! Then go out boldly and stand up for Jesus Christ!—Harris E. Kirk.

SUNDAY, 11th. *Give an account of thy stewardship. Luke 16. 2.*

Audits are frequently made of human trusts. Business principles apply to the spiritual world. I may scorn the auditor today, but some day I must render account.

MONDAY, 12th. *And he sent them to preach the kingdom of God, and to heal the sick. Luke 9. 2.*

Heal the sick! How long their days! How longer still their nights! How wearily the time moves! Sit beside them, speak to their inward hearing, and they will forget all time and darkness, night and day, for they will be living with the Lord!—Joseph Parker.

TUESDAY, 13th. *Thou lovest all devouring words, O thou deceitful tongue! Psalm 52. 4.*

Bitter speeches, unkind words, mischievous words, words of spitefulness, deceit and falsehood, are "words of swallowing up." Have I ever thought of the destructive influence of speeches that fall from my lips?—W. L. Watkinson.

WEDNESDAY, 14th. *Pray to thy Father who is in secret. Matthew 6. 6.*

O Lord Christ, so train me in prayer that great petitions may not only be often upon my lips, but be the habitual aspirations of my soul.

THURSDAY, 15th. *Withal prepare me also a lodging, for I trust that through your prayers I shall be given unto you. Philemon 22.*

Through prayer God gets his opportunity to use the human personality as a means for the conveyance of divine power and reconciliation to other lives. Those who pray most are most deeply convinced that intercession fulfils a divine function in God's contact with humanity.—J. Douglas Adam.

FRIDAY, 16th. *The path of the just is as the shining light that shineth more and more unto the perfect day. Proverbs 4. 18.*

I know not when life's day will close,
As twilight darker falls,
But this I know, I fear no night,
I'll answer when he calls!
—D. Anderson.

SATURDAY, 17th. *Beside those things that are without, that which cometh upon me daily, the care of all the churches. 2 Corinthians 11. 28.*

Paul in an interesting sentence divides the duties which came to him into two classes,—"things which are without," that is, outside the program, not in the anticipated day's work, interruptions; and "that which cometh upon me daily." He found Christ's strengthening grace sufficient for both, and we must make room for the routine and the interruptions, and believe that the interruptions can be made as useful as our deliberately planned work.—Henry Sloane Coffin.

SUNDAY, 18th. *Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel. Philippians 1. 12.*

There is real comfort and help in this truth when we are in the midst of dark days. It may seem as if everything were going wrong, but it is not so. Apparent adversity will finally turn out to the advantage of the right if we are only willing to keep on working and to wait patiently. How steadfastly the great victor souls have kept at their work, dauntless and unafraid!—Ozora S. Davis.

MONDAY, 19th. *And Pilate saith unto them, Behold the man! John 19. 5.*

To discuss theories about Jesus and to face Jesus himself are very different experiences!

TUESDAY, 20th. *This is the confidence that we have in him, that if we ask anything according to his will he heareth us. 1 John 5. 14.*

When we kneel in prayer, this should be the spirit of our approach to God, a spirit of confidence, of unreserved speech which tells him everything, and a spirit of childlike faith and assurance which rests on his promises and expects their fulfillment in answer to prayer.—W. H. Griffith Thomas.

WEDNESDAY, 21st. *Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Ephesians 4. 30.*

There is a fine suggestion here of the infinite and everlasting love of the Holy Ghost. Notwithstanding all our faults and grievings of his love, he is not going to sit in judgment on us, he is not going to give us up. He is not even said to be provoked and angry. Indeed, we are declared in the same passage to be "sealed unto the day of redemption." He will never fail us, even though we grieve him.—A. B. Simpson.

THURSDAY, 22nd. *I will reveal unto them the abundance of peace and truth. Jeremiah 33. 6.*

The mind is the seat of happiness, and to make it so in reality nothing is necessary but the balm of gospel peace. As for those who know what is good by the teaching of God's Word and Spirit, they know that every good is laid up for them in Jesus Christ.—De Courcy.

FRIDAY, 23rd. *Repent ye; for the kingdom of heaven is at hand. Matthew 3. 2.*

A genuine test of a man's life is his attitude towards his mistake and his sins.

SATURDAY, 24th. *Be ye not as the horse or as the mule which have no understanding. Psalm 32. 9.*

We can have guidance either by the Father's eye or by the bit and bridle of

circumstances. If, like the horse or mule, we have no spiritual understanding, instead of guiding us with his eye, God has to curb us with his hand.—J. Gregory Mantle.

SUNDAY, 25th. *And Jesus said unto her, Neither do I condemn thee. Go, and sin no more! John 8. 11.*

Thank God for such words of hope! The beams of mercy shoot far across the gloom of guilt; the voice of hope falls on the ear of the remotest wanderer. If you can say one gentle word, or give one hopeful glance, I call upon you in the name of God to do it! A word of hope may strike a happy influence through an entire lifetime. —Joseph Parker.

MONDAY, 26th. *Oh that I had wings like a dove! For then would I fly away, and be at rest. Psalm 55. 6.*

How many a harried, driven soul has taken up this plaintive cry! Ah, soul, is this thy complaint today? God will not take thee out of the storm, but he will shelter thee in it.—F. B. Meyer.

TUESDAY, 27th. *Blessed is he whose transgression is forgiven, whose sin is covered. Psalm 32. 1.*

Do I know this blessedness? Have I fled to the Lord Jesus as my only Saviour? Do I feel that all the transgressions of my past life are in him freely forgiven? What a sustaining hope is this for a living, what a smooth pillow for a dying hour!—J. R. Macduff.

WEDNESDAY, 28th. *Prayer . . . . availeth much.—James 5. 16.*

It is grand to feel that the Christian, by the power of prayer, can bring down showers of blessing on an entire race as readily as the few drops needed for his own little plot.—Bishop Brent.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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17130..	5 00	17158..	1 00	17180..	20 00
17132..	2 50	17159..	2 00	17181..	4 00
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17137..	50	17161..	2 50	17183..	5 00
17138..	5 00	17162..	2 00	17184..	2 00
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17141..	6 00	17164..	3 00	17186..	1 00
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17145..	5 00	17174..	1 00	17191..	10 00
17146..	2 00				

Receipts, Nov. 15 to Dec. 15.

Rev. Charles W. Abel's Work in New Guinea.

17133..	$25 00	17152..	50 00	17167..	10 00
17134..	32 35	17153..	10 00	17168..	10 00
17135..	17 00	17154..	15 00	17169..	25 00
17149..	77 21	17165..	5 00	17173..	100 00
17151..	20 00	17166..	30 00		

Africa (Dan Crawford).

17155.....$10 00 17188.....$2 00

Labrador (Dr. W. T. Grenfell).

17131.....$50 00 17161.....$2 50

New Hebrides (John G. Paton).

17140 .....$30 00

Vienna (Girl Mothers).

17188 .....$ 5 00

In view of the moral and spiritual conditions of the times, a representative committee arranged for daily gatherings for prayer from twelve to one o'clock, beginning Jan. 1, in the Assembly Room of the New York Bible Society, 5 East 48th Street. The meetings are specifically for prayer, and not for Biblical or doctrinal discussion. The coöperation and attendance of all Christians is earnestly desired. Requests for prayer will be welcomed.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

FEBRUARY, 1923.

Thursday, 1st. 1 Samuel 27.

This chapter cannot be read without surprise and pain. David begins to reveal those aspects of his character which ultimately spoiled his career and prevented him from realizing those ideals which the fairer and more spiritual side of his nature had created.

Anticipating a further outbreak of hatred and malice, David felt that so long as Saul was alive his own life was in jeopardy, and he therefore sought shelter from

Achish, one of the lords of the Philistines. Achish received him graciously, and treated him as a vassal prince. In response to his request he gave David the city of Ziklag, merely stipulating that if needed David was to come to his help, and also that he was to have share in any booty which might be secured. For some months things went favorably. Numbers of Israelites gathered to David's standards, his power increased, he began to show fine qualities of leadership. Then David began a series of raids against neighboring tribes, many of whom were friends of the Philistines.

It was at this point that David broke down. He gathered booty and shared it with Achish, but he obtained it from Achish's neighbors while giving it out that he got it from spoiling the followers of Saul. He was ruthless on the principle that dead men tell no tales. When directly challenged as to the source of his booty he deliberately lied. Someone has said, "David's falsehoods are not, of course, to be judged by the Christian standard of morality." That may be so, but is it wise to try to gloss that which the Scriptures do not gloss? They tell the unvarnished truth, if they neither excuse it nor comment upon it. This story is the beginning of that darker record of David which marred an otherwise magnificent career.

Chapman says, "David had to play a double part to save his own life and to avoid the fearful sin of raising his hand against his own countrymen. There is here warning for the church and the individual. Christian action should always be so free and truly based on righteous principles as to raise no claim for service or friendship inconsistent with the holy vows of consecration to Christ. He who by suppression of his religious principles puts himself in the power of irreligious companions or associates, will find his position to be one of increasing embarrassment; and after a painful and tortuous line of conduct it will be necessary to lose all respect by breaking away from the wicked alliance, or retain friendship by a shipwreck of faith."

O God, help us to be sincere! Keep us from that friendship with the world which involves enmity with thee! May we live the life of obedient faith! Amen.

Friday, 2nd. 1 Samuel 28. 1-14.

David now finds himself in a dilemma. He has been sailing under false colors. He has esteemed the safety of his skin more important than his character or his spiritual integrity. Now he must meet a crisis involving his whole future.

Achish thinks he is an ally, and challenges him to help in the day of battle. Honor and gratitude alike lay claim on his support. David gives a reply which is capable of a double meaning. On the strength of it the unsuspecting Achish makes him captain of his bodyguard, the most trusted position in the entire army.

Why is it that we resort to diplomacy and expediency and all manner of deceptions to preserve a sound skin? Why are we so slow in recognizing that there is something better than life? David really was not protecting either his skin or his character. He thought he was; really he was making himself an object of contempt, and at the same time running the gravest danger of being slain as a traitor.

The scene shifts to Saul, a man bereft of his best counselor, bereft of the guidance of the divine Spirit, weak and apprehensive at the formidable array against him, conscious that David was among the Philistines, and convinced that Jehovah had chosen him to be his successor. What was Saul to do? Had he bowed in penitence before Jehovah he might have found mercy, but he was conscious that he had forfeited the divine favor and feared to seek help directly from God. What was left? In the day of his power he had expelled all spiritualists and necromancers. There was a possibility of consulting Urim and Thummim, the medium used by the high priest. But Abiathar had disappeared with Urim and ephod, and Saul had appointed another high priest, and another Urim and Thummim. Saul tried his newly made Urim and Thummim, but received no answer. He tried the dreamers, but he got no light. He appealed to the prophets, but they had no illumination. In his despair he learned that a spiritualistic medium was hiding in a village on the northern slope of Little Hermon, the spot where Sisera was destroyed. It was a dangerous spot to visit. It meant going past the Philistine soldiers, and so the journey had to be made when the night was black.

Reaching the woman Saul asked that she would have Samuel speak to him. He did not expect to see Samuel, but desired his advice. When Samuel appeared the woman and Saul alike were terrified, and the woman discovered who it was who had consulted her.

Did Samuel actually appear? Undoubtedly that is what the narrative affirms. Some expositors have said it was a diabolical delusion, because they could not conceive of God permitting his servant to be the victim of diabolical sorceries. Some say the woman in her frenzy imagined and acted as though she saw him. Some, that it was all a deliberate imposture practised on Saul. But that would not explain how the prophecy came true. There is a terrible significance in the Bible story. Saul is a lost soul; Nemesis is tracking him.

O God, we would unite our voices with all the faithful in all lands in acknowledging thee as lord and king! We pray that we may be faithful in our adherence to the truth, that we may diffuse the fragrance

of the gospel wherever we may be, that we may be faithful unto death. Grant that thy Holy Spirit may abide with us alway! For Christ's sake. Amen.

Saturday, 3rd. 1 Samuel 28. 15-25.

Saul is self-exposed. What is the motive that has led him to consult the dead? Has he not a false idea of God? Is he not trying to get round God? All the way through Saul has failed because he has entertained ideas which belittle God. It should be apparent to Saul that God has turned from him to champion those who are opposed to him, and wisdom would have dictated that he should try to get right with God and to put away the evil of his doings from before his eyes. If instead of his present folly Saul had changed his heart toward David, it might have been that the Lord's champion would have helped to turn the current of battle the other way.

The fears that have tormented Saul are now revealed. It is true that God has chosen David, and all the years Saul has been trying to frustrate the divine purpose. When a king, or the head of a nation, is set on evil courses, his actions involve his people, and they have to pay the price of his folly. That is a terrible thing. By far the majority of all wars are due to faults of temper among rulers; the humble, honest folk have to pay the price in blood and tears and famine.

Saul is a pathetic sight as he falls to the ground terrified and exhausted. The woman is terrified at the thought that her discovery has led to such tidings, and fears that Saul will wreak vengeance on her. Nevertheless her heart goes out in pity, and her womanly instinct discerns that Saul needs rest and food. So with the help of Saul's attendants she compels him to take refreshment and to sleep until darkness again falls to cover his return to his own camp.

Our Father, we offer to thee the sacrifice of praise! As we ask thy favor we would show our faith in thy goodness and truth. Guide and guard us in life's way! Take from us the burden of care! For Christ's sake. Amen.

Sunday, 4th. 1 Samuel 29.

Life is a tangled skein. On the one hand there is a consciousness of purpose, a feeling that we are called to be and to do something special in the world. On the other hand we find ourselves involved in circumstances calculated to frustrate the high ambitions and ideals that have challenged our souls.

David was anointed king of Israel. His peril led him to seek refuge in Philistia. He accepted the hospitality, protection and patronage of Achish, and yet he plotted against the allies of Achish. Now he is going forward as the bodyguard of Achish. If he is an honest man he will have to fight against those whom he was anointed to defend. It is a sorry plight for a good man.

David would never have found himself in such difficulties if his trust in God had been more perfect. He is an example of good men compromising themselves through business or political alignments. A wise man will put his religion in front of his business and his politics. When we allow our present comfort, success or safety to lead us into equivocal associations we are likely to be humiliated in the hour when our manhood is challenged.

Men form evil alliances or make compromises from different motives. When Saul did a thing like this he did it in headstrong fashion. David did it to save his skin. Saul was rejected because he betrayed Jehovah; David has not yet gone as far as Saul, but he has prepared a whip for his back which will make deep gashes before the price of compromise has been paid.

It is possible for David to be extricated before he commits the fatal act of fighting against the people of God. He is shamed and humiliated, however. First, the Philistines are alive to the situation, and know enough of human nature and of David to be unwilling to fight with such a man occupying the key position. Second, David is exposed. Achish to the last treats him as though he were an honorable gentleman, whereas he is a dissembler and deceiver. David must have felt humiliated and ashamed forever afterwards as he remembered the scene of his dismissal,—the generous Achish, his own treacherous heart.

Our Father, give us spiritual integrity! Help us to walk by faith in thee, to trust in thy wisdom rather than our own resourcefulness! May we be saved from compromise with evil! May we live so that thou mayest not be ashamed of us! Amen.

Monday, 5th. 1 Samuel 30. 1-20.

David had made raids on the Amalekites, which were resented, and in the hour when Achish summons him and his warriors to go into battle the Amalekites came to take their revenge. It was a complete revenge. They burned the city, and they took captive all the women and children. The ruin was so complete that strong men wept. Their sorrow developed into resentment against David, whose treacherous behavior had led to the Amalekites' behavior.

At this point we discover the difference between David and Saul. David turned his face toward God, and by penitence and prayer sought safety, wisdom and strength. He now saw how foolish he had been. Trying to save his skin he had trusted in Achish rather than in God. The result was an ignominious dismissal, and now a

battle against the fierce Amalekites. It had seemed as though going to Achish was a wise move, for months had passed in comparative security, but we can never escape the moral implications of life. We may face them on God-chosen ground, or we may make our own battlefield: sooner or later we have to settle accounts with goodness. David postponed the day of testing, but he aggravated the test. Fortunately he was sincerely religious, and so he went with his problems to God, and received aid in his hour of need.

The discovery of the Egyptian illustrates another problem. There is nothing more degrading than the influence of slavery on the man who owns slaves. We pity the slave, we should pity the owner. He conceives a contempt for human life, he despises the man bereft of the power to protect himself, he becomes callous and cruel. Ultimately he breeds treachery in the minds of those whom he compels to serve him. The Amalekite treatment of the Egyptian was callous and cruel. The vengeance accruing led to the defeat of the Amalekite nation. The fact that David had humanity enough to succor a slave led to the discovery of his enemies, and the speedy recovery of the wives and children of his followers.

The challenge of misery which we encounter along life's highway should always lead us to pause in our errands long enough to give the needed help. Never put business in front of humanity! Sooner or later we shall find that kindness is a short cut to success.

Our Father, thy gentleness makes us great! Thy commandments are not grievous. Help us to trust thy holy will, to believe in thy guardian care, to believe that thou dost make those who are obedient to dwell in safe places! Amen.

Tuesday, 6th. 1 Samuel 30. 21-31.

The spirit of selfishness is difficult to restrain. In moments of triumph it will out, in word and deed. The soldiers who had done the slaughter would cheat those who had protected the lines of communication and guarded the stores. From the very beginnings of Israel's life it had been a law that the nation was an entity, that in times of peril everyone was pressed into service, those who went to the battle front and those who stayed at home, and that the rewards of victory belonged to all. Now an evil temper is abroad, and men of wicked and worthless character want to take and keep everything. It is a critical situation, but David is a strong man with a fine sense of justice, and he lays down a principle which has been recognized and praised ever since.

It is curious to notice the effect of success on various people. There are few who can inherit an unexpected fortune, or suddenly climb to prosperity, without discovering unimagined weaknesses in their characters. "Prosperity is as real a test of what men are as is adversity. It draws forth a different set of qualities, but it is not the less a means of proving and intensifying a man's character, be it good or bad."

We need grace to recognize each other's worth. Even in the church of God we are sometimes apt to overlook the part which each one plays in the success of the whole. A preacher may be the most eloquent, but success will not come unless each member creates an atmosphere of kindness, hope and spiritual purpose. How can he win people to the faith in God except as they become aware that the congregation believes in a personal God?

David is not only wisely judicious, but he is also grateful. We are apt to forget what we owe to our statesmen and officers of state, and in the church we are very prone to forget our indebtedness to the elders, deacons, and stewards, who give ungrudging service and esteem it a high honor to be able to give time and thought to the interests of God's cause. A wise minister will teach his flock to show kindness to his official board. An occasional bouquet pleases us. David's act was timely, and it did much to foster a spirit of respect and confidence toward those who have the rule in Israel.

O Lord, we thank thee for the joy that is born of a sure confidence! We can hope in thee, for we know thee as our God. Help us to walk before thee free from apprehensive fears! For Christ's sake. Amen.

Wednesday, 7th. 1 Samuel 31.

Kirkpatrick says: "Four battles memorable in the history of Israel were fought in or near the plain of Esdraelon, the great battlefield of Palestine. (1) The battle of Kishon, in which Deborah and Barak defeated the host of Sisera (Judges 4. 15; 5. 21). (2) The battle of Jezreel, in which Gideon's three hundred routed the vast horde of Midianites (Judges 7). (3) The disastrous battle of Mount Gilboa recorded here. (4) The battle of Megiddo, where Josiah lost his life fighting against Pharaoh Necho (2 Kings 23. 29). (5) A fifth may be added, the battle of Hattin, on the fifth of July, 1187, the last struggle of the Crusaders, in which all was staked in the presence of the holiest scenes of Christianity, and all miserably lost."

What were the factors in Saul's defeat? The Philistine confederacy was strong in numbers, in leadership and in courage, but Saul was defeated by his own fears. He had a sense of something superhuman fighting against him. He had lost vision and faith. He was aware that Jehovah had withdrawn himself. He had also resorted to spiritualism, and had become unnerved. Moreover, there was a feeling of

distrust in his army. His warriors had reason to doubt the ability of their leader to guide the battle. When we read in verse 3 that he was sore wounded, the Hebrew can be translated, "he was sore afraid." That was his wound and nothing could be more fatal.

Saul calls upon his armor-bearer to end his misery. His pride could not face the idea of being made a prisoner and exposed to the jesting of those who knew that they could not have taken him had not his God forsaken him. Very pathetic it is to see Saul taking his own life! Very touching is it to see the loyalty of his armor-bearer who refuses to live when his king is dead! Very magnificent is it to see the whole bodyguard defending the dead body of their king until the last one of them fell mortally wounded!

Matthew Henry says: "This book began with Samuel's birth, and now ends with Saul's burial, the comparing of which together will teach us to prefer the honor which comes from God before any honors of which this world pretends to dispose."

O God, help us to be consistent! If we confess thee with our lips, may our hearts be set to praise thee! Grant that our lives may corroborate our creed! May we be resolute in doing thy will! May we avoid evil! May we be loyal to thee! Amen.

2 SAMUEL.

Thursday, 8th. 2 Samuel 1. 1-16.

We call this the second book of Samuel whereas really the two books are one. The division is as artificial and as arbitrary as that into chapters and verses. The first verse of this chapter is a continuation of 1 Samuel 30. David has not heard of what is recorded in chapter 31.

In verse 3 an Amalekite draws near as the bearer of evil tidings. He has come to David, recognizing him as Saul's successor and hoping that he may gain a reward. He tells in vivid terms the story of the defeat. He pictures Saul as he saw him leaning on his spear. Kirkpatrick says, "This is not to be understood as attempted suicide, as though he was leaning upon his spear to pierce himself through. It is a tragic picture of the last scene. The wounded and weary king leans upon his spear—the emblem of his royalty,—for support. His followers are scattered or dead; his pursuers are close at hand. Death, accompanied with all the insolence and mockery of a triumphant foe, stares him in the face." The Amalekite goes on with his vivid description and then exposes his trophies, the crown and the armlets which he had taken from the person of the dead monarch.

The story had a profound effect on David. His grief at the tragic end of Saul and his sons, and at the routing of the Israelites, was deep. Then he addressed himself to the Amalekite, and had him destroyed because he had lifted up his hand against one whom the Lord had anointed king. It is one of the outstanding features of David's story that he always remained a loyal man, never lifting his hand against the king's person even when he knew that this was the only pathway to personal safety. As we read the story and compare it with the preceding chapter we see that the Amalekite was a liar. "In wandering over the field of battle he had found the corpse of Saul, and stripped it of its ornaments. With these he hastened to David, and invented his fictitious story in the hope of securing a reward." He had failed in his estimate of David. He thought him a little-souled man, eager for place and power and ready to stoop to any means to gain his end, glad to know that his enemies were out of his way. He was utterly incapable of appreciating anything finer and nobler than self-interest.

Are we men and women of the David type? Is our integrity of soul such that our actions are incapable of being as mean as the worldling and the cynic say? Our world is distressed by lying spirits. Let us seek grace to live as those who fear God, honor their rulers, refuse to climb on other men's disasters, but quietly, resolutely, do that which we can confess to God without the blush of shame!

Our Father, we pray for grace to live the virtuous life! Help us to be true in all our undertakings, to be pure in word and thought and deed! Make us strong to bear the burdens that may rest upon our shoulders; make us courageous in facing difficulties! For Christ's sake. Amen.

Friday, 9th. 2 Samuel 1. 17-27.

David's lament for Saul and Jonathan is called in the Revised Version, "The Song of the Bow." No man has ever revealed a finer, nobler nature than does David in this lament. Remember all the hardships he has endured, the attempts on his life, the insult offered in robbing him of his wife and giving her to another, the peril which necessitated the flight of his parents, the long months of exile, and all the while David knew himself as the Lord's chosen and anointed one. Now his enemy is dead, now he comes into his kingdom, now he can rebuild his home. What will he do? How will he feel and act in this moment of success?

Every man is tested more by his successes than his failures. There is nothing so hard to bear as success. In the hour of success a man is prone to belittle his soul. A rich man said to his soul, "Soul, take thine ease!" Watch yourself in the hour of financial gain, of promotion, of fame! You may easily prove too small for your position.

What will David say? Will he expose the perfidy of Saul? Will he ignore the man? He forgets all the meannesses and cruelties. He remembers the better things. He honors the man's office. He challenges the people to respect the dead. He extols the splendid comradeship which existed between Saul and Jonathan, and leaves a suggestion that it may have been jealousy for Jonathan's honor that inspired hatred for one who was to supplant him. He throws a mantle over the weaknesses that might detract from a great man's memory. The mention of Jonathan leads to an outburst of love such as the world's literature can scarce equal. Jonathan was a brave, sweet, gentle man.

How fortunate we shall be if we ever recover the Book of Jasher! It contains a collection of poems commemorative of the heroes of Israel and their deeds. It has been described as "a national anthology."

O God, we pray for the spirit of sonship! May we learn to be kind even to the unthankful and evil, may we be generous in impulse toward those people and causes that challenge our aid! Help us to walk in humility of heart! Teach us to do all and bear all in cheerfulness of soul! Amen.

Saturday, 10th. 2 Samuel 2. 1-11.

These verses present us with a passage in the history of Israel which is of prime importance. There are two male survivors of the family of Saul, his fourth son Ishbosheth and his son-in-law David. Under all ordinary circumstances Ishbosheth would be regarded as lawful heir, but David had been privately chosen and anointed king by the prophet Samuel. Throughout Saul's reign David had carefully guarded the secret, although Saul had long suspected it, and indeed had ultimately come to know it. Now that Saul is dead, David feels himself warranted in disclosing the secret of Saul's animosity, and he is publicly chosen and anointed king by the tribe of Judah. His first act was to turn to Jabesh-Gilead, which was the key to the entire kingdom. He thanked the men for their reverence for the late king, and he invited them to recognize him and rally to his standard.

It happened, however, that Abner, the general of Saul's army, had sworn fealty to Ishbosheth and presented him to the people of Jabesh-Gilead, and they had anointed and crowned him king of Israel. Thus there was a divided nation, and for a few years a difficult situation existed. David reveals himself as a strong, wise man at this period of his career. He can afford to wait. He is God's servant, and he commits his ways unto the Lord, believing that his paths will be directed. He accepts the limited dominion granted to him, and administers it with justice and judgment.

There are those who speak of Abner as David's enemy. We must not misjudge the man. He was loyal to his dead master and to him whom he believed to be the rightful heir. Ultimately there was conflict, but now he is but defending a trust. Our interest, however, is in David, who has learned by experience that he who can rule his own spirit is better than the successful warrior who is known simply as one who can win campaigns.

O Lord our God, we long to live in a manner that shall bring praise to thy name! We would show ourselves equal to the emergencies that meet us. We would have grace to see the honesty and the goodness of those whose policies differ from our own. Help us, we beseech thee! Amen.

Sunday, 11th. 2 Samuel 2. 12-31.

Abner and Joab are rival leaders. Abner was in many respects the finer nobler man of the two. Joab was one of David's nephews, and commander-in-chief of his army. He was brave, cunning, unscrupulous. His chief characteristic was his loyalty to the king. He does many things which we are bound to condemn, but he is always ready to do the will of his sovereign. He stops at nothing, he stoops to the meanest crimes, he will get rid of Uzziah, he will murder Abner. Only at last does he overstep the bounds and thus meet a death richly deserved.

A good man should choose good executives. Hitherto David has behaved well, but in his choice of executives he shows his weakness. He wants men loyal to himself, men who will do his slightest wish. He uses kingly power in an unkingly way.

The proposal of Abner was to a tourney. He calls it sport, but it is sport among soldiers in which hard blows are struck and men's tempers are tried. The men of Benjamin matched themselves against the men of Judah. Soon their defensive tactics were exchanged for hot and bloody fighting, and every man of them was slain. From a few champions the conflict spread to the entire host, and the thing Abner desired to avert actually took place, and there was civil war. In the end the younger brother of Joab, Asahel, began to pursue Abner as only a young and foolish man would do. The fine old warrior showed great magnanimity. He respected Joab, and sought to protect him from sorrow, but the young man was conceited and foolish, and refused any and every advice, desiring only to meet and to slay the most famous soldier in Israel. Abner tried merely to disable rather than slay the young man, but alas, his blow was too heavy! When men saw the fair and fleet-footed

Asahel lying dead they stood riveted to the spot, and wept for grief. Joab never forgave Abner, and ultimately murders him.

Our Father, may we learn to avoid strife! Help us to be strong enough to resist the irritations of life! If others would quarrel with us, help us like Christ not to surrender our peace to their policies! May we be masters of all situations through our loyalty to thy Spirit! Amen.

Monday, 12th. 2 Samuel 3. 1-11.

In reading the names of David's sons mentioned in this passage we come face to face with one of the greatest human problems. Here is a man chosen by God to be an exalted one, a man whose fame has persisted through thousands of years, a man of rare spiritual qualities, one spoken of as a man after God's own heart, a man whose power was growing day by day, a man tarrying the Lord's pleasure but certain of inheriting the entire kingdom: yet he is revealing aspects of character which ultimately lead to his undoing. He is taking many wives, he is forming alliances which are forbidden, and he is becoming the father of those who will cause him and all Israel to sorrow. Think of the infamous story of Ammon! Think of the tragedy wrapped up in the name Absalom! Think of the misery which trailed the adventures of Adonijah!

How is it that the sons of good men go astray? Is there anything in the home life to account for it? I was discussing this problem with a judge. He said that his experience led him to shift the responsibility for the delinquent child in most cases to the home from whence he came. Often there was divorce, often the parents were quarrelling, often the parents were weak and indulgent, asking only to be allowed to dwell in quietness and to follow their own pleasure. He went on to say that if he could get a wayward boy at work and give him a friend he would conquer his evil impulse to wrong doing. Certainly David was not faultless in the matter of his children.

Slowly but surely it became apparent to all that Ishbosheth was deficient in all the qualities necessary to kingship. More and more he was overshadowed by Abner, who was the real governor of Israel. At last matters came to a head through Ishbosheth accusing Abner of a relationship with Rizpah, one of the concubines of Saul. Abner was indignant at the insult, and made it an excuse for opening negotiations with David with a view to transfer of his allegiance and service. The declaration made by Abner implies that he was aware of the reason for Samuel's attitude toward David, and also for Saul's hatred of his son-in-law. How then are we to explain his conduct? It is evident that Abner was in the position of choosing between his oath of loyalty to the house of Saul and his awareness that Jehovah had willed to give the throne to another. Some have thought that his declaration of intention to transfer his allegiance gives to his past the aspect of treachery, meanness and dishonor. I have not felt myself able to agree with such interpretations, but rather lean to an interpretation along the lines of misguided patriotism. And in this I see a lesson for ourselves. We do not really serve our country when we put patriotism in front of religion, but we do serve when we seek to know and do the will of God on behalf of our country.

O God, we pray for strength to bear the disappointments and vexations of life! If we have domestic cares, may we share them with him who is the father from whom every family in heaven and earth is named! We seek grace to win our own families for thee. Amen.

Tuesday, 13th. 2 Samuel 3. 12-39.

Abner now places his influence at David's disposal, and sets about uniting the two kingdoms. Kirkpatrick says that his question, "Whose is the land?" may be interpreted in one of two ways, "Either, Is not the land thine by virtue of God's promise? or Is not the land in my power, so that I can make whom I please king?" Those who interpret his character unfavorably choose the latter interpretation. I do not. I think David would have replied differently if he had. David first asks for the restoration of Michal. She was his early love. Her presence would show that he was still united with the house of Saul.

The assassination of Abner by Joab was a bloody crime. There are no palliating circumstances. His slaying of Asahel was not deliberate, and was purely an act of self-defence. While Joab professes to have murdered Abner to satisfy a blood feud, he was also probably animated by jealousy. Abner was a born leader, and his influence was likely to be considered essential by David. Joab was a murderer. David ought to have put him to death. He did not because he was a convenient tool. His retention led to David's own hurt. At that very moment it might well have disrupted the whole movement for the national recognition of David.

David dissociated himself from the crime, and denounced it. He went further, and uttered a lament over Abner. His behavior convinced the people that he was not complicated in any way with Joab's wickedness. The king felt it necessary to try to defend himself for his weakness in sparing Joab. It really was a sad blunder. He knows that God cannot condone such crimes, and sooner or later Joab must pay.

Our Father, may our hearts ever be upright before thee! If those with whom we associate devise evil policies, grant that

we may ever be able to say that we neither knew nor condoned them! Teach us to live as in thy sight! Amen.

Wednesday, 14th. 2 Samuel 4.

It is very pathetic to see the family of Saul and of Jonathan reduced to such straits as are represented in Ishbosheth and Mephibosheth. Ishbosheth is a weak man, unable to determine any policy for himself, utterly helpless now that Abner is taken from him, a man without courage or resolution. He was not vicious. He is spoken of as a righteous man, that is, a man who did nothing wrong, but he was a man who did nothing at all. Mephibosheth was a pitiful cripple. But for an accident when he was a baby he might have been a man to be reckoned with; now he is an object for compassion.

The murder of Ishbosheth was contemptible. True, his people were at their wits' end, and the spirit of his soldiers was sorely tried by his impotence, but that was no reason for such a murder. These men planned the murder most carefully. A different version, which has much to support it, adds a detail to the story which helps us to see what happened. It was the hottest hour of the day, when people used to take their siesta. Ishbosheth was lying down, and asleep. The portress of the house, a slave, was supposed to be sifting wheat, but she had fallen asleep at her task. No one was astir. These men drew near as though seeking for rations for their soldiers, but slipping past the sleeping woman they reached the king, murdered and beheaded him, and escaped. Reaching Hebron they reported their deed to David, hoping for reward. Foolish men, they did not understand David! Nothing was more sacred to David than the person of the king. He had avoided any conflict with Ishbosheth, and now deals with these men as their crime deserved! This is the nobler side of David, the side which made him honored and loved in all Israel, the side which has made him a model for subsequent ages.

Dear Lord, grant that we may so live that no entail of sorrow shall pass to our children! May our habits, our policies, our beliefs, be such as shall bring blessing on all who shall follow! For Christ's sake. Amen.

Thursday, 15th. 2 Samuel 5. 1-10.

At last the circumstances of life co-ordinate with the will of God. Many years had elapsed since the day of his anointing, and much of hardship and peril had been encountered, but David has been strong in restraint. He has tried to live as the heir to a kingship. In a limited sphere he has behaved himself in a manner to win the approbation of the people. Now that Ishbosheth is dead there is no one in Saul's line who is capable of exercising kingship. Mephibosheth is so crippled that he is a care. Therefore the whole nation turns to David, and acting on its own volition proffers him the kingdom. The times demanded such a man, strong, resolute, brave: a man who could win and hold the enthusiasm of the people, a man enjoying the favor of God.

The national assembly consisted of all men over twenty years of age. They affirm three reasons for their choice; he is one of themselves, a kinsman, he is a man who has demonstrated his ability for the office, he has been chosen by God. They state two qualifications which they seek in a king, the shepherdly instinct, having the power to utter a command and secure obedience. The rulers and David contracted together, he to observe and maintain the laws and institutions of Israel, they to support him in so far as he kept within the rights and limits of his kingship. It is stated that David was thirty years old when he came to the throne, the prime of life.

David's first act was the capture of Jerusalem from the Jebusites. Dummelow says, "The capture of Jerusalem marks a most important point in the history of Israel. Hitherto the national life had had no real center; the residence of a judge or a prophet or a king would be a temporary rallying place, such as the palm tree of Deborah, Shiloh, Mizpah, Gibeah, Nob or Hebron. From this time the center is fixed, and at least for the southern kingdom all the other cities grew less and less important in comparison with the new capital. Its position, however, in the midst of the rocky barren ridge running down central Palestine made it always more suitable for a fortress than a commercial and wealthy city, such as Solomon tried to make it." David's immediate objective was the fortress of Zion rather than the city of Jerusalem. The circumstances in which he found himself, the policy he was developing, demanded a fortress rather than a palace.

Dr. Parker has developed in his own way the idea of David as a type of Christ. He says: "The tenth verse has a beautiful expression: 'David went on, and grew great.' The words are short, but the meaning is boundless. David was a persistent man, he went on. It is the man who stedfastly goes on who enters the city and clears a space for himself in all departments and outlooks of life. And is not Jesus Christ going forth from conquering to conquer? Is he not moving from land to land, from position to position?"

Our Father, we pray for patience to wait until thy will shall be perfectly done! We pray for integrity in small things, that so we may be worthy of the larger opportunity. We pray for grace so to live that men see something of Christ in our daily walk. Amen.

Friday, 16th. 2 Samuel 5. 11-25.

We do not know how long an interval elapsed before the alliance with Hiram, king of Tyre. It was an important event, for Tyre was a rich mercantile country. The Israelites had not yet developed into a commercial and manufacturing people. They dwelt on the land, and derived their sustenance from their agricultural pursuits and from their flocks and herds. Hiram sent the architects and builders necessary to the erection of the palace for David. We then meet with the suggestion that during the first days of his reign David tried to restrain his sexual appetites. The folly of his young manhood needed much more serious handling than mere restraint. Later in life he discovered the cure when he took it to God crying, "Purge me with hyssop, and I shall be clean! Wash me, and I shall be whiter than snow!"

The unification of Israel under David was a cause of alarm to the Philistines. They recognized that if they were to hold Israel under subjection in any way they must first deal with David, and they determined to attack him before he could organize his forces. David immediately went down to Adullam, intending to collect his forces and to meet the Philistines near their own border. The Philistines tried to avoid a conflict in the territory chosen, and so assembled their hosts in the valley of Rephaim, near Bethlehem. David gave himself to prayer, and received the assurance that it was God's will that he should join issue with the Philistines. He won the battle, and captured and destroyed the Philistine idols. The Philistines reorganized themselves, and David inquired again of the Lord, and was warned against a frontal attack, but told to take them at the place of the mulberry trees. When they reached the place, a wind sprang up and swept over the mulberry trees producing a noise as of a marching host. The superstitious Philistines became alarmed and confused, and so were an easy prey to David.

Parker says: "Sometimes when you are not apparently working you may be working most and best of all. In fetching a compass you may appear to be running away from the enemy, but in reality you are laying a strong line far out beyond him which means his enclosure and destruction. Herein is the weakness of the church: we suppose that we must work only according to one method. Once stereotype a plan, and revert to that under all circumstances. The Lord says, No; vary your method, change your operation: sometimes there must be direct conflict and sometimes the fetching of a compass, sometimes great tumult and shock of arms, sometimes long patient waiting, but always having in view the same purpose, marked by majestic stedfastness,—a complete, unchanging purpose to destroy the enemy!"

O God, help us to be faithful to our Lord, to count his enemies our enemies, his friends our friends! May we not underestimate the forces in opposition to his cause! Teach us to withstand the assaults of evil! In his name. Amen.

Saturday, 17th. 2 Samuel 6. 1-11.

It is evident that religion had been sadly neglected during the years following the creation of the monarchy, and that this chapter records a new era in Israel's story in which David is bent on two things: first the recognition of the symbol of the divine presence and making it the focal point in the higher life of the people; second, the creation of Jerusalem as the center of national life both legally and religiously. Here justice should be administered, and here the tribes should assemble for the worship of Jehovah.

David did not fully appreciate his own acts. The fact that he could leave the ark with Obed-Edom, and later, when he heard of the blessing attending its presence send for it again, shows that he had much to learn.

We cannot pretend to understand or explain the tragic death of Uzziah. Kirkpatrick's note is as follows:

"Such a penalty for a well-meant and natural action seems to us at first sight strangely severe. But it must be remembered that one of the great lessons which the nation of Israel had to learn was the unapproachable majesty of the holy God. The ark was the symbol of his presence, and the Levitical ordinances were designed to secure the strictest reverence for it. It was to be carried by the Levites, but they might not come near until it had been covered by the priests, nor touch it except by the staves provided for the purpose, upon pain of death."

Undoubtedly the Biblical interpretation of the symbolism of the Tabernacle and its contents, and of the Temple also, was designed to teach the divine holiness and the need for reverent awe on the part of every one, priest, Levite, and worshiper. Undoubtedly also we can all become too familiar in our treatment of holy things, and we need to be reminded that they who come to God must come reverently.

Our Father, we thank thee for the generosity of thy gifts! There is no slight thing that we can do in thy name that is not abundantly rewarded: a cup of cold water is made to be a princely gift. Help us to serve thee more worthily! Amen.

Sunday, 18th. 2 Samuel 6. 12-23.

When David went a second time for the ark he took pains to prepare for its removal. It was now a sacred thing, and must be treated with reverence as afore-

time. He therefore made the whole ceremony deeply religious.

The dancing before the ark was an enthusiasm, an ecstasy approaching frenzy such as we see in the hints of some of the processions of the prophets.

Davidson says: "After the battle of Aphek, the ark, having fallen into the hands of the Philistines, was sent back by them, and remained for a long time in the care of private persons, no religious services being connected with it, or public recognition awarded it. This is very singular. No doubt the unsettled condition of the country under the Philistines partly explains it. But the priests, who after the destruction of Shiloh by the Philistines settled at Nob, appear to have made no efforts to reclaim the ark, or offer a shelter to it. This ark David brought back with much ceremony to Jerusalem, and henceforth a worship of Jehovah was established in the center of the kingdom, which was at least pure and free from all mediation by images."

The scene between David and Michal needs careful interpretation. David's acts had been performed in his official capacity of priest-king. This is seen in his offering of sacrifices and in blessing the people and in the wearing of the ephod. Michal evidently had not been instructed in his acts. She heard the commotion, she saw David disrobe himself, she interpreted it as a wanton exposure of himself due to his frenzy. She therefore despised what she conceived as a lewd act. If her interpretation had been right she was justified in her rebuke. David defends himself by declaring that he was oblivious of all except the presence and majesty of God. He then utters a curse on his wife which shocks our sense of what is right. No greater calamity could happen to a Jewish woman than for her not to have a child of her own. David was a man of violent impulses, and we see them here in his cruel wish against the wife who would protest against what she believed to be indecent.

Domestic quarrels are always distressing. We need to be thankful that we live in a period when monogamy is practised, and when good men and women treat each other with reverence and respect.

O God, grant to us the greatest of all blessings, even the power to become a blessing to those around us and to generations yet to be born! Help us to become friends of God! Teach us how to inspire others to new and better ways of living! For Christ's sake. Amen.

Monday, 19th. 2 Samuel 7. 1-17.

The incidents of this chapter are not strictly chronological. They are recorded here because it seems that having secured the ark of the covenant it is but fitting to tell how a house was prepared for it.

Our attention is first called to Nathan the prophet, who was David's confidential adviser. His influence was profound. At first he was inclined to endorse the king's proposal to build a temple, but later he spoke against it as contrary to the divine will. When the king fell into sin he dealt with him faithfully. He watched over the king's interests, but he never hesitated to tell him the whole council of God.

Davidson makes a weighty exposition of verses 11-17. He says: "This prophecy is really the foundation of all subsequent Messianic prophecy, whether in the prophets or in the Psalms. Now, from a reading of this prophecy several things are at once evident. First, the promises are made not to David, but to his seed after him which shall proceed out of his bowels; and it is to his seed, not strictly to his son, that they are made. Here seed is not to be interpreted of one individual, but of a line of individuals. The first of these individuals making up the seed was Solomon, but the things said pertain to the whole family of Davidic kings, not, however, to all the members of David's house, but only to such of them as filled the throne. Second, the thing promised to this seed is that God shall be his father and he shall be God's son, and the thing threatened to this seed is that if they sin God will chasten them with the rod of men; although, even should they sin, his mercy would not depart from them, as it did from Saul, for the house of David and his kingdom should be established forever. But this contingency here provided for, the soul's sinning and the chastisement determined, indicates that the seed, though son of God, and never to be wholly cut off, is yet the general royal family of David. Third, the expression, 'Thine house and thy kingdom shall be established forever,' and others in the passage, imply perpetual connection of the house of David with the kingdom of God. As long as God's kingdom endures the house of David shall rule over it; the two are from this time inseparably bound together."

It is a remarkable prediction. It laid hold of the prophets from that time forth. It became clarified, spiritualized, exalted. And now we sing of great David's greater Son, whose throne is over all in heaven and earth. Blessed be his name forever!

O God, we thank thee for him whom thou didst send! We praise thee for his power, for his laws, for his influence, for all that he has accomplished, for all that he will produce! Help us to hasten the day of his triumph! Amen.

Tuesday, 20th. 2 Samuel 7. 18-29.

No wonder that David was profoundly moved by the strange prophecy of Nathan, no wonder he was impelled to go into the house of God, into the tent which covered the ark of the covenant, and there give

himself to prayer and to meditation. He tarried before the Lord in amazed thought. He felt that he belonged in some special way to God. It was Jehovah who called him, and the thought of his relationship to God filled him with awe. If he was thus led and shielded by God, if this was his destiny upon earth, what a challenge to his faith, his obedience, his reverence! The very word with which he approached God shows his sense of the solemnity of his calling. Later he will use ordinary terms for God: now he uses the holiest word, Jehovah!

Kirkpatrick says of verse 19: "It is best to understand these difficult words as David's expression of humble astonishment at the greatness of the honor destined for him and his house. Render, 'And this is a law for men,' i.e., this decree that my kingdom shall be established forever is to be valid for weak human beings, such as myself and my posterity. Another explanation very commonly adopted is, 'And this is the manner of men', viz., to speak so familiarly and condescendingly as thou hast done to me; but the Hebrew word is used nowhere else in the sense of manner, and the whole context requires a reference to the substance rather than to the manner of the communication."

Accepting Kirkpatrick's rendering we see a great man accepting humbly and reverently the high destiny announced for those who should come after him, and seeking to discipline life in terms of the prophecy. David would not be highminded, but would fear as he entered on the path that led to high destiny. He knows that God's greatness is beyond his imagining. He takes care to view life in its proper proportions. He would have his posterity recognize that their power was a derived power, and that it implied an obligation to service. Jehovah must be remembered always and served in all things.

David builds his prayer on the foundation of divine truth; the word of the Lord endureth forever.

Almighty God, we thank thee for thy condescension, that thou comest to whisper thy secrets into the ears of thy chosen ones! We pray that we may have grace to listen to thy voice and to obey thy commandments. May we learn to regard our lives as a sacred trust! Amen.

Wednesday, 21st. 2 Samuel 8.

The story of David's life and reign seems to be in two portions. What we may call the chronicle of his reign concludes with this chapter. In the chapters which follow we have records of incidents more or less personal, sidelights on his character.

This chapter summarizes the conquests by which he enlarged and consolidated his kingdom. We have a succession of campaigns against neighboring kingdoms by which Israel's frontiers were extended. First he settled accounts with the Moabites and the Philistines. The Philistines lost their chief city to him; the Moabites were treated ruthlessly, why we do not know. A tradition says that David's parents had been murdered by them.

Another and more adventurous campaign was undertaken against Damascus. Apparently David was seeking to include the whole of Syria as far as the Orontes. The campaign was successful, although Israel's domination over Syria was short-lived. Ultimately the Syrians began to menace Israel, and for a time looked as though they would make it a vassal state. David's victory was popular with the king of Hamath, a region around the Orontes river. He sent congratulations and costly gifts to the men who had wrought such exploits and released him from a menacing foe. Following the war with Syria David turned on Edom, and made it a tributary nation.

Blaikie says: "Alas, the era of wars has not yet passed away! Even Christian nations have been woefully slow to apply the Christian precept, Inasmuch as lieth in you, live peaceably with all men."

Ought we not to press the matter and seek the outlawry of war?

O God, the omnipotent, we pray that wars may cease, that men everywhere may learn to obey thee, and to reverence the authority of thy Son whom thou hast appointed sole ruler in the earth! Let Jesus Christ reign in the earth, we beseech thee! Amen.

Thursday, 22nd. 2 Samuel 9.

The first of the incidents relating to the private and personal life of David has to do with the recognition of Mephibosheth, the son of Jonathan.

He had lived in quiet retirement, not attempting any intrigue, loyally supporting the authority of David. Apparently he had been deprived of his patrimony. At last David begins to recognize his duty, and his generosity is worthy of his dignity and reputation.

It is strange how good men can become so absorbed in the larger affairs of life as to forget the sacred claims of friendship. There is no more beautiful story on record than the friendship between David and Jonathan. No man ever had a more loyal friend than David found in the son of Saul. Yet for years David lived in forgetfulness, or rather he was so absorbed in what he considered big and important affairs as to forget the impulse of love. Do we know anything like this in our own lives?

Mephibosheth was a cripple. An accident had robbed him of the finest things in the way of work, achievement, office, and had made him dependent on the kindness of others. He was a mendicant, appealing

for love and friendship, though he was man enough never to ask for that which his soul craved. He had his reward, first in the wonderful fidelity of Ziba, who guarded him and ministered to him in a courtly way. Second, he found love in a beautiful woman and a little child. Now he receives recognition, justice, and high honor at the hands of the king.

Mephibosheth acts very nobly in his reply to David. He is sufficiently master of himself to be true to his own manhood even when it means the loss once more of the patrimony which had been withheld for so many years before. Parker says, "Mephibosheth was worthy, too, of his father. He quietly accepted his degradation. He was not one of the men who had a grievance and was continually fomenting the people in order to have that grievance remedied. Mephibosheth waited until he was sent for, without asking anyone to plead for him with King David. Blessed are they who can accept their fortunes, and who can call fate by the name of Providence! He was Jonathan's son. True, he was lame; true, he was in an obscure position; true, he counted himself little better than a dead dog; but there came a time when sonship was the principal fact of his life. So shall it be in the great search which God makes in his universe for the obscure and the lost, the woe-begone and the friendless! He will recognize his own image, he will remember his own creation,—the very remembrance of this, indeed, is the explanation of the quest for lost humanity. We are still children."

Our God and Father, we thank thee that thou art mindful of thine own! Thou hast inscribed our names on the palms of thy hands. Thou hast called us by our surname before ever we have known thee. Help us to walk with thee, to trust thee, to believe in thy guardian care! Amen.

Friday, 23rd. 2 Samuel 10.

Every day presents us with some of the terrible consequences of suspicion. Europe is unable to readjust itself after the war because of suspicion and distrust. The war itself was occasioned by this attitude of mind. So in this chapter the Ammonites are afraid of David, and suspect his motives when he sends an embassy on an errand of courtesy. His apparent motive is a message of sympathy born out of respect for a deceased king. David's aggressive policy in other directions makes Hanun suspicious, and the result is an outrage. The Israelitish messengers are humiliated and subjected to the grossest insult.

David felt the behavior of the Ammonites to be odious, and when tidings reached them of how the king felt they saw that they had made mischief more than they were strong enough to handle. They began to buy mercenary soldiers from among the Syrians, and prepared to meet the attack which they believed to be imminent. The forces of Israel were organized under Joab, and so brilliant was his generalship that the Syrian mercenaries turned about and fled to their own land. The Ammonites, seeing the hopelessness of their position, retired into their own city. The Syrians now saw that they had involved themselves too deeply for withdrawal, and so determined to organize an attack against Israel. David marshalled his forces and led them into battle, with the result that forty thousand Syrians were slain, together with their general, and the kings of the Syrian confederacy became tributary to David.

On the entire episode Parker says: "It is easy for us in the midst of our Christian civilization to point out what other course David might have adopted, but judging events by the time and atmosphere in which they occurred it would be hard to say that David did not adopt the only policy which could be understood by the heathen aggressor. It is a notable characteristic of the genius of history that it is always faithful to its own time. It is essential to adopt this canon of interpretation in reading many portions of the Old Testament; otherwise the mind will be thrown often into a state of moral bewilderment, and be ready almost to cry out against the Spirit of God."

Our Father, help us to walk in the light of truth! As we have learned the way of Christ, may we follow it in all things! Help us to be at peace with all men! Teach us to bear the burdens of others as well as our own! May Christ be our model in all things! Amen.

Saturday, 24th. 2 Samuel 11.

We now read the blackest incident in David's career, a story that tracks him to the grave. It all arose out of his sending another man to do his work whilst he lounged in a roof garden. Had he been attending to his business he would never have got into such disgrace. We wish it were possible to skip the chapter, but as it is the key to the later life of David and explains the gloomy eventide of his life we are bound to face it.

Kirkpatrick says: "It is one object of Holy Scripture to paint sin in its true colors. No friendly flattery, no false modesty, draws a veil over this dark scene in David's life. It is recorded as a warning that even holy men may yield to temptation and fall into gross sin; that one sin almost inevitably leads to others; that sin, even when repented of, brings punishment in its train."

David's crime was black in itself; it was appalling when we remember that it was an outrage against one of the bravest, most loyal and trustworthy men in the army who sprang from another nation but had espoused the religion and sought citizenship

in Israel. He was a religious man. First, David tried to cover his sin by summoning Uriah back to the capital, in the hope and expectation that he would desire to meet his wife and to stay for a little time with her. He had not calculated on a big-hearted, loyal man who would not indulge himself when his comrades were still on the firing line. David tried the effect of drink on Uriah, but his scheme was frustrated. David's sin was not to be covered so simply. He therefore resorted to murder, only, mean coward that he was, he did not dare to use the assassin's knife, he made use of his tool Joab. Uriah died fighting his king's battles in the place assigned by his king. Noble, splendid Uriah! Vile David!

Almighty God, have mercy upon us! Save us from ourselves! Control our spirits, we pray! Help us to mortify our members, to be pure in heart that so we may see thee! For Christ our Saviour's sake. Amen.

Sunday, 25th. 2 Samuel 12. 1-14.

There are countries where even today men gloss over the sins of potentates, saying the king can do no wrong. Behavior which shocks the moral sense has been condoned because the perpetrator is an exalted person. Not so with the Bible historians. They tell the story without embellishment; they bring out the wickedness in such a manner that we revolt from it. This was our feeling in reading the last chapter. Now we come to the prophet. A prophet is God's herald, God's interpreter, and in a very real sense he is the conscience of the race.

Apparently David's sin was passing into an accepted incident in his thought. Uriah was out of the way, Bathsheba had become his wife, the baby was born, things were moving along quite comfortably. But the last clause in chapter 11 contains an ominous fact. God has seen, God is offended, God has to be reckoned with.

In a moment when David was trying to imagine himself a man again, Nathan the prophet appeared. He comes presenting a case for the king's judgment. He presents his case with masterly skill. David enters into the matter in a strictly judicial spirit. A rich man is absolutely heartless: what he wants he will have. Nathan does not enter into fierce invective against sensuality. Men are not impure except as the result of something prior, namely, a mean and selfish attitude towards others. They care not what ignominy, what shame and sorrow they heap on another: they seek self-gratification, and will have it at any price. It is this attitude of mind which Nathan exposes, and immediately the moral judgment of David pronounces sentence on the acts that express such a spirit. Like a flash of lightning God's messenger blazes the truth into David's soul. It was a base treachery toward God as well as man. The divine honor was at stake. God had not intended this sort of thing when he chose David to be king over Israel.

The prophet goes on to write the word murderer across David's heart. His words burn like fire. Fearful judgment shall visit the innocent in David's house, for it is always the innocent who bear the heaviest share of a man's transgression.

Amazed and dumbfounded, David bends before God. "I have sinned" is all he can say. The prophet at once meets his confession in the only way that is divine. If we acknowledge and confess our sin he is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness. Penalties will remain, but we shall be saved.

O Lord, help us to repent and be converted! May our entire attitude of mind be changed, may we seek forgiveness while it may be found! Pity and succor those who have been injured by thoughtlessness or selfishness! Cleanse the thoughts of our hearts! Amen.

Monday, 26th. 2 Samuel 12. 15-31.

David is forgiven, but he must now grapple with the problems created by his guilt. And first his sin strikes at the little child. He had not thought of this, but when he began to see it dwindling away he was dumbfounded. It was an ashamed and penitent suppliant who bent in prayer that God would avert the stroke from an innocent little one. The instinct which drove David to pray for the child was godly; for every judgment of God is conditional. Ezekiel has taught this lesson with special force. David interceded night and day, but it was in vain.

Why did not God answer his prayer? We know not. We must remember that life and death are ordered not in any arbitrary and capricious way. We must pray in the will of God. We must pray believing that God will do the best for us and for our loved ones. His Son prayed that the cup of grief might be taken away, but God held it to his lips. Why? Did it mean a lack of love or of understanding? Or did it mean a wisdom and knowledge that meant good, happiness, glory to the suppliant and to the world?

We see the other side of David's fast and prayer in the gift of another son, Solomon, a child loved of God. Vastly different was the conception of this child than the babe of tragedy. That child was the product of lust; this, of penitence, sympathy and love. Solomon will be handicapped by the animal propensities of both his father and his mother, but he will also be helped by the chastening of sorrow, by penitence and love. If Solomon was not born until four or five years after the death of his brother we can see how deep

was the scar on the soul of Bathsheba, for she had evidently mourned all those years. Nathan was sent from God to give the child a special name, a name indicative of the pardoning grace of the Lord, Jedidiah, which means, "Beloved of Jehovah."

Our God and Father, grant that our lives may adorn the gospel! Help us to live in a manner that shall redound to thy glory! In moments when our passions are roused may we set a watch upon our lips! Help us to flee from temptation! Amen.

Tuesday, 27th. 2 Samuel 13. 23-39.

We pass over the story of Amnon's outrage on his half-sister Tamar. Dean Stanley points out how "the story, revolting as it is, has the interest of revealing to us the interior of the royal household beyond that of any other incident of those times: the establishments of the princes, the simplicity of the royal employments, the dress of the princesses, the relation of the king to the princesses and to the law."

Amnon's outrage needs to be understood. There were circumstances in which such a marriage as that between himself and Tamar was sanctioned in primitive times, but his object was not marriage. He had an evil-minded companion who perverted his mind. How many people fall into sin through listening to whispered conversations! Having outraged Tamar, he refused to protect her, but brutally drove her from his presence. His father ought to have seen that justice was done. He merely expressed his displeasure without exercising discipline. Weak parents have a terrible account to pay in the misery that strikes their spoiled children as well as themselves.

Absalom must be understood. He waited two years for his father to act. According to the law the defence of his sister's honor rested on his shoulders. The murder was deliberate, but according to the law of that time it was not crime. Absalom feared his father's vengeance, and for three years sought asylum at the court of his grandfather, the king of Geshur. After sorrowing for Amnon, David's heart prompted him to seek Absalom and become reconciled to him. His pride kept him back. Much sorrow might have been spared if David had acted on his impulse.

Behind all these happenings we must remember David's own sin. He has always been a man of passion. He has gratified his sexual impulses, he has avenged wrong; he now begins to see the entail which he has passed on to his family. Poor David! Sin is extracting heavy toll. Let us each take warning and avoid the very appearance of evil and the first onslaughts of passion!

O God, we thank thee that thy name and nature are love! Grant that thy love may be shed abroad in our hearts! We thank thee that thou art the king of peace. We pray that thy authority may be manifest in all the earth. Restrain the wrath of sinful men; we beseech thee! Amen.

Wednesday, 28th. 2 Samuel 14.

David's attitude towards Absalom is difficult of interpretation. Did his heart yearn for him, but because of a purpose which he was entertaining to have Solomon appointed his heir, was he glad to have him out of the way? Did he recognize that the people sympathized with Absalom and that there was a growing feeling of interest in the young and beautiful prince? Or was his heart set against him all the time?

I am inclined to think that the interpretation of David's conduct was a growing feeling of waning power, whereas Absalom was increasingly popular. A man could not give himself to voluptuous ease as David was inclined to do and retain his hold on the people.

Absalom was the kind of man people admire. He was of royal birth on both sides. He was the natural heir. He was a man of action. Joab was aware of the situation, and felt that prudence demanded the return of Absalom. By a clever strategy he had his way. The woman of Tekoah was not a witch, but a woman of quick mind, of resourcefulness and courage, precisely the sort of woman to act the part for which she was engaged. Why did David not see Absalom? Was he suspicious even of the bona fides of Joab? At any rate Joab saw that it would be impolitic for him to go near Absalom. On the other hand, Absalom felt the situation intolerable, and after waiting some years resolved on knowing the worst. He was either guilty or innocent. To live under suspicion in this way was intolerable. Why had he been brought back from the court of his grandfather? The situation was most delicate.

It has been the custom of commentators to belittle Absalom. Dr. Parker says of Absalom's splendid appearance, "But what an irony there is in such a case as Absalom's! Given a grand physique and a little soul, and say if any irony can be more ghastly and humiliating!" I feel that such interpretations of Absalom are most unfair. For ten years he had endured ostracism for defending his sister's honor according to the recognized standards of his time. David was seriously to blame. David had a dual nature. One side of him was splendid, but when he got into his fine palace and surrounded himself with women he slipped and fell. He sinned, and repented, and sinned again. Absalom did what he ought not to have done, but his father treated him cruelly and drove him to rebellion.

Almighty God, help us as we study thy Word! Teach us what is true! Give us insight into thy will! Help us to learn the lessons that shall make us wise! Amen.